

6

DUPLYES

Of the MINISTERS & PROFESSORS OF ABERDENE,

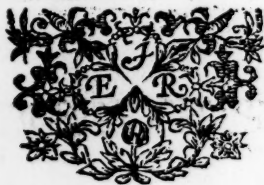
TO

The second ANSWERES of some
REVEREND BRETHREN,

Concerning
The LATE COVENANT.

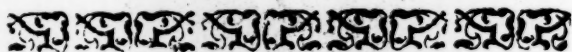
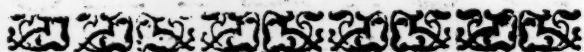
If thou take forth the precious from the vyle, thou shalt be as my mouth: Let them returne vnto thee, but returne not thou vnto them. IEREM. 15. 19.

Honour all men: Love the Brotherhood: Feare GOD: Honour the King. 1. PET. 2. 17.



Printed in Aberdene, by Edw. Raban, 1638.

Edw. Raban
1638





TO THE UNPARTIAL
READER.



IT may bee you haue
not, as yet, heard the true re-
lation of our proceedings, and
carriage, towards those two Reverend
Brethren, who came larelie hither, to
recommend to vs, and our People, the *LATE COVE-
NANT*: Wee declare therefore to you, That we hea-
ring of their comming, and intention, and beeing of a
contrarie mynde, resolved, that before wee should giue
consent, that they should preach to our People, wee
would propone to them, by way of certaine *DEMANDS*,
the chiefe reasons which made vs to bee averse from
their proceedings; promising to admit them to our Pul-
pits, if they should giue vs satisfaction, concerning the
LATE COVENANT. Wee intended not to Print
these *DEMANDS* at the first; but afterwards con-
sidering howe much our People might bee con-
firmed by them, in that pious resolution which they
haue, to continue in the obedience of the Lawes of this
Church and Kingdome, concerning *EPISCOPACIE*,
and those things which were concluded in *TEARTH
ASSEMBLIE*; wee thought good to put them to the

Presse, but determined not to make vse of them, by di-
 vulgating them, except we saw that our people stood in
 present neede of them; which indeede came to passe: for
 vpon Fryday, the twentie of *Julie* last, these Reverende
 Brethren came to this Towne, and having that same
 night receaved our DEMANDES in writ, they returned
 their *Answeres* vnto them on Saturday following, late in
 the evening: but they came not to our handes, who re-
 plied vnto them, vntill Sunday in the morning. Neyther
 had we leasure to reade, or consider, vntill both the Ser-
 mons were ended in our Churches. Wherefore wee did
 meete together that day, at foure houres afternoone, that
 wee might peruse them. And at that same tyme, hea-
 ring that these Reverend Brethren had preached in au-
 dience of dyverse of our people, conueaned in the court
 of a noble man his lodging, not having obtayned our
 consent thereto, and in their Sermons had vsed a forme
 of *Answering* to our DEMANDES, which they did pub-
 licklie reade, affirming, that they had given full satisfa-
 ction to vs, in a written coppie of their *Answeres*, which
 they had sent to vs: and by that meanes, had laboured to
 dissuade and draw our People from their obedience vn-
 to the *Articles* of *PEARTH*, & the Lawes of this King-
 dome ratifying them: wee knowing how insufficient
 their *Answeres* were, to giue satisfaction to anie, who
 would duellie ponder our DEMANDES, gaue licence to
 the Printer to divulgate them, and the next day did
 wryte our REPLYES to their *Answeres*, intending to put
 them to the Presse on Tuesday. But wee were earnestlie
 entreated by a noble Man, to send backe to them the
 copie of their *Answeres*, that they might revise and per-
 fect them, & also to delay the printing of our REPLYES
 vntill Fryday following. Which wee willinglie granted.
 But wherefore this was desired of vs, you may conje-
 cture; seeing they neyther added, nor diminished, nor
 altered

TO THE READER.

5

altered anie thing in their *Answers*. Vpon the next Fryday at night, wee gaue our *REPLYES* to the Printer: and to these Reverende Brethren, who returned not to this Citie, vntill Saturday following, wee sent a copie of our *Replies* in writ, on the *Lords Day*: vnto which we receaved not their *Answers*, vntill they came from the Presse, to wit, on Tuesday the fourteenth of *August*: that is, eyghtene dayes after they had receaved our *REPLYES*. What successe these Brethren had in their Sermons, which they preached here, vpo two severall *Lords Dayes*, it is sufficientlie knowne: neyther haue they reason to talke so much of it as they doe, in their Preface to the Reader. The first of these *Dayes*, some few who were thought to be that way inclined before, subscribed their *COVENANT*: But the next *Lords Day*, they scarce prevailed with anie at all. And a great many, who heard them both these *Dayes*, professed; that they returned from their Sermons, more averse from the *COVENANT*, than they were before. Now good Reader, wee present to thee our *REPLYES*, to their second *Answers*; which for shortnesse cause, wee haue called *DUPLES*: wee pray you consider them vnpartially. And if you reape anie benefite by perusing them, let it not be ascribed vnto vs, but to the invincible force of diuine Trueth. Wee conclude with *Zorobabell*, saying, *Blessed bee the GOD of Trueth*: And let all the People shout, and saye, *Great is Trueth, and mightie aboue all thinges*.

To

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TO OUR REVE-
REND BRETHREN
M^r ALEXANDER HENDERSON
And
M^r DAVID DICKSON.



*Hat your Answeres,
Reverende and Dears
Brethren; haue not in anie
degree satisfied vs, wee impute it
not to your weaknesse, whom wee
know to bee able Men, and much
exercysed in the matters debated
betwixt vs: but wee impute it to
the weaknesse of your cause, and to that inabilitie which is in
all men, as well as in you, to beare out agaynst the Trueth.
Wee are sorie that yee are not so respectiue, and favourable, in
your judgement of vs: for yee playnlie declare in your Pre-
face, that yee suspect vs of prejudice: and that for two reasons.
The first is, that our Demandes, which yee conceived had
become*

TO OUR BRETHREN. 7

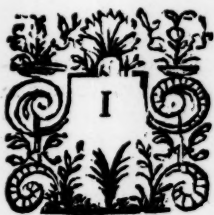
*beene meereleie intended for you, were published before your
 comming in Print: as also, that our REPLYES were Printed
 before we receaved your last Answeres to them. Whence
 yee conclude, that wee were rather ayming at victorie, moved
 thereto by prejudice, than at satisfaction by searching of the
 Truth. This reason is groundd vpon a mistaking: for altho
 our Demandes at the first, were intended for you onlie, yet
 afterwarde we resolved to Print them, as also our REPLYES,
 (the Printing whereof did nowayes depend vpon your second
 Answeres,) not for loue of contention, nor desire of victo-
 rie, (GOD knoweth) but for such reasons, as wee haue ex-
 pressed in our Preface to the vnpartiall Reader, whom wee
 hope wee haue satisfied in this poynt. Your other reason is, that
 the groundes of your Answeres to vs, haue proven satisfacto-
 rie to others; who for Age and Learning, are pryme men of
 this Kingdome: and to whom our modestie will not suffer vs,
 to preferre our selues. Farre be it frō vs to be so presumptuous,
 as to preferre our selues to so manie Learned and worthie Di-
 uynes: and as farre bee it from vs, to measure the soliditie,
 and sufficiencie of your Answeres, by the Habilitie or Indu-
 ments of these, who haue acquiesced in them. If this your rea-
 son were good, the Papiſts might more probablie accuse vs of
 prejudice, (as indeede they vnjustlie doe) because your An-
 sweres to our Argumentes, haue proven satisfactorie to ma-
 nie thousands of those, who for profunditie, and subtiltie of
 wit, are inferiour to none of the World: but wee regarde not
 this slender motiue, remembring these wordes of our Saviour,
 I thanke Thee, O Father, Lord of Heaven and Earth,
 because Thou hast hid these things from the Wyse and
 Prudent, and hast revealed them vnto Babes: even so,
 O Father, for so it seemed good in Thy sight. Besides,
 if yee compare the Diuynes, Ancient and Moderne, who are of
 our judgement, with these who faviour your opinion, eyther in
 number, or in the excellencie of their gifts, ye shall find that in
 this, the advantage is greatlie ours. In the meane tyme yee
 shall*

8 TO OUR BRETHREN.

shall know, that wee can bring farre better reasons to free our selues of prejudice, than these which yee haue brought agaynst vs: to wit, the soliditie of our Argumentes, which haue put you to such strayres, (pardon us to say that, which euerie one who hath eyes, may see) that oft-tymes yee doe not so much, as attempt to answer them, beeing glad to passe them by, with the show of an Argument in contrarium, or some other lyke shift: our humble and earnest attestations, in calling GOD, the onlie competent iudge; as witness of our sinceritie, in the inmost thoughtes of our soule; our seriouslie professed Resolution, to concurre with you, if wee should get satisfaction from you: the Modestie, Ingenuitie, and Peaceablenesse of our wrtings to you, and on the contrarie, your too great disdainfulnesse and asperitie in your second Answers; bewraying not onlie the weaknesse of your myndes, farre by our expectation, but also the weaknesse of your cause to vnpartiall Readers, who ascrybe this to the pungent force of our Answers; judging, that they haue made you some-what more cholericke, than you were before. To this wee will adde the great reluctance, which some of the most iudicious Subscribers did finde in their Consciences, before they subscribed your Covenant; together with the Limitations, and Reservations, wherewith they subscribed it; evidentlie arguing their strong apprehension, of the dangerous ambiguitie and haske sounding of the wordes of the Late Covenant: so that even these who are now joyned with you, haue beene much affrighted with those thinges which terrifie vs. As for your Protestation in the ende of your Epistle, that yee can no more bee brought to our mynde, than yee can bee drawne from the profession of our Religion, as it hath beene reformed, sworne, &c. Altho this importeth no small prejudice, possessing and over-ruling your myndes; yet looking to the invincible force of that Trueth which wee mayntayne, wee even yet hope that at last it shall preuaile with you; especiallie considering that our controversie is not concerning the reformed Religion; whereunto wee as sincerelie

sincerelie adheare as anie who-so-ever, but concerning the equitie of that forme of Covenant which yee latelie made. Wishing you and all others, to adheare truelie and sincerelie, to the same true Religion; and to all the dueties which in it are recommended to you: wee most humblie, and earnestlie pray the Almighty GOD, to pittie His Church in this Kingdome, and to unite all our heartes in Trueth and Peace, in these most dangerous dayes: which although they bee to you dayes of gladnesse, as yee professe, yet to those who loue the peace of Sion, and the tranquillitie of this Kingdome, they are Sad and Melancholious dayes, in respect of the blacke cloudes of GOD'S wrath, hanging over our heads, & threatening vs with stormes of fearfull Calamities: which wee pray the Almighty GOD to avert.

THE FIRST DVPLY.



IN our Disputes agaynst the *Papistes*, (which haue bene frequent, and by GOD'S grace not vnfruitfull,) as wee haue learned, that to multiplie objections agaynst the Trueth, is a thing easie, as yee say, but fruitlesse and vaine: so also wee haue learned, that to multiplie Evasions, agaynst solide *Arguments* brought for the Trueth, is a thing no-lesse easie, but altogether vnprofitable: which wee pray you take heede to. *How forcible are right wordes? but what doeth your arguing reprove?* IOB 6. 25.

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2. Yee

2. Yee say, that our objection, agaynst your calling, and the warrand of your cōming to vs, was framed & published in *Print*, before it was proponed vnto you, and ere your *Answer* could bee had. Indeede our DEMANDES were at the Presse at your comming, that they might be in readinesse; but were not published, before your selues in your Sermones did publicklye reade them, and dispute agaynst them, in audience of such of our People as were there present for the tyme; albeit that written copie of them was delyvered to you onlie, and not at that tyme communicated by vs to anie other.

3. Your Authoritie which ye acclayme, is neyther from his *Majestie*, nor warranded by *Act* of *Parliament*; nor by the Lordes of his *Majesties* Counsell, nor by anie *Nationall Synode* of this Kingdome, nor by anie *Judicatorie* established in it. And both in your first *Answer*, as also now agayne yee professe, that yee came not hither to vsurpe the Authoritie, of anie Civill or Spirituall Iudicatorie. As for your multitude, (which yee call *almost the whole Kirke and Kingdome*) it beeing destitute of Authoritie foresayde, maketh no warrand of ordinarie calling. Therefore, yee seeme to pretende an extraordinarie calling from GOD, alleadging an extraordinarie necessitie at this tyme, which truely wee see not in anie such degree, as may deserue and warrand so great a change from the receaved order, which is publicklye by Lawes established in this Kirke and Kingdome. That saying of the Apostle, *Let vs consider one another, to provoke vnto love, and to good workes*, which yee alleadg for your extraordinarie imployment, importeth not an extraordinarie calling, but an ordinarie duetie, to bee performed by all Christians, according to their Callings.

4. The Word of GOD, and the *Canons* of Councells, doe so permit to Pastors, the care of the whole Kirke; as they

as they must remember to doe all thinges, Decentlie and in Order, and not to interpone themselues in their Brethrens charges, and agaynst their will. And praised bee GOD, there was not anie Combustion, Errour, or Confusion, in these places of our charges, as yee doe alleadge: Neyther did our People stand in neede, of such helpe from you. And if yee meane the Combustion of our *Nationall Kirke*, wee doe thinke your remedde not convenient; as beeing, in our judgement, not agreeable to the right way of *Truth and Peace*.

5. Whereas yee alleadge, that if some members of this Kirke, had not cared more kyndlie, in this tyme of common danger, than others haue done, the whole bodie had beene ere now dangerouslie, if not desperatelie, diseased; Wee answere, That wee most heartilie wish, anie disease of this Church, to bee tymouslie prevented and cured. But withall wee wish this to bee done without a rupture, and such a dangerous division: chieffie seeing our Church is not infected with anie such Erroures, nor is in such dangers, as may giue just occasion, of so fearfull a division: which in it selfe is a sore disease, and from which in holie Scripture, wee are often, and verie earnestlie dehorted. *Dionysius* Bishop of *Alexandria*, in his Epistle to *Novatius*, recorded by *Eusebius*, *Lib. 6. Historie Cap. 37.* worthilie sayeth, *You ought rather to haue suffered anie thing what-so-ever, for avoyding of cutting asunder the Kirke of GOD: and Martyrdome for keeping the Kirke from Schisme, is no lesse glorious, than which is suffered; for not committing Idolatrie. And in my opinion also it is greater; for in suffering Martyrdome for not committing Idolatrie, a man suffereth for one; even for his owne soule; but heere a man suffereth Martyrdome for the whole Kirke.*

6. Yee affirme, that we haue no reason to complayne of your carriage, heere towards vs, in respect yee for
your

your Sermones preached to our People, made choyse of vacant houres, that they might attende the ordinarie tymes of Worship. But indeede this satisfieth not our complaynt: for we iustlie complayned of your preaching to our People, without our consent, at anie houre; and of your labouring, to make them Subscrybe the *LATE COVENANT*, before yee had given satisfaction to vs, concerning the equitie of it.

7. Yee reprocue vs for these harmlesse wordes of a *Confederation*, and *Negative Confession*. That little *Confession*, was long agoe called *Negative*, à *parte maiore*. And as for that other word, it is well knowne to all those who are expert in our Mother Tongue, and in the *Latine*, that *Covenanting*, and *Confederation*, doe signifie one, and the same thing: and therefore, both these wordes are alyke respectfull, in our iudgement. Whereas yee say, that your *COVENANT* is made with GOD, and doe call it His *COVENANT*: and lyke-wyse for justifying your swearing, and Subscrybing thereof, doe bring some places of Scripture, wherein mention is made of a *COVENANT*, & *Oath*, betwixt GOD and His People; wee shall then allowe the same name, and respect vnto your *Covenant*, when yee shall make it manifest, that your *Covenant* in all poynts therein contayned, hath no lesse warrand from the written word of GOD, than that *Covenant* which the *Israelites* did sweare in the dayes of *Ioshua*, (*IOSHUA* 24. *verse* 25) and in the dayes of *Iehojada* the Priest, (*2. KINGS* 11. *verse* 17) and in the dayes of King *Asa*, (*2. CHRON.* 15. *verse* 15) and that which is mentioned by *ISAIAH*, 44. *verse* 5.

8. As wee are still informed, that some haue fled the Countrey, and some haue Subscrybed for feare; so no Pastors in our knowledge haue gone to Court, for the causes alleadged by you. Wee doe not presume to iudge of the

of the Consciences of men, and wee wish you to judge more charitable, of these Reverende Prelates, than yee doe. The occasion of this present storme was pretended to bee the *Introduction* of the *Bookes of Service*, and *Cannons*, and the high *Commission*. These causes are now removed; and yet the storme continueth so vehement, (as yee seeme to grant) that the Bishops have just feares warranding their flight, to save their persons; which wee judge to bee too great violence, for anie such cause, agaynst persons in so sacred a calling.

9. Wee shall assuredlie, (by the grace of GOD) still contribute, *as yee desire*, our prayers, and all other meanes agreeable to our consciences, for extinguishing of the present *Combustion*. And for that effect, everie one of vs shall secretlie, and humbly, mourne before the LORD, and shall searce and trye our wayes, and turne vnto the LORD. And as wee haue already humbled our selues publickly, with Fasting and Mourning for that effect, so are wee ready in tyme to come, to doe the lyke, when it shall bee indicted or allowed by *Authoritie*, according to the established order in this Kirke and Kingdome. Yea, also wee are ready to joyne with you in the *Late Covenant*, so soone as wee shall receaue satisfaction to our consciences, concerning the lawfulnessse thereof; which as wee haue protested before, so doe wee yet protest, and professe.

10. The Reasons which yee touch in your first *Answer*, for proving that wee might without just offence to anie, joyne with you in Subscribing the *Covenant*, are sufficientlie answered in our first *Replie*. For, *First*, It is not yet discerned in a *Nationall Assemblie*, whether your *Interpretation* added to the *Olde Covenant*, bee in all poynts sound or vnfound; and therefore wee haue reason to thinke, that this *New Covenant*, is not substantiallie one with the *Olde*: chiefly seeing it addeth

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to the *Olde Covenant*, not onlie your *Interpretation* of it, but also a promise of forbearance of the practise of *Pearth Articles*, vntill they bee tryed in an *Assemblee*; and lyke-wyfe a *Band of Mutuall Defence*, by force of *Armes*, made without the King's privity and consent. *Secondlie*, Your inference of *Mutuall Defence*, *agaynst all persons what-so-ever*, drawne from the words of the *Olde Covenant*, is meerlie invalide. For nothing was pactioned or promised in the *olde Covenant*, without the King's *Majestie* his privity; but the *Band of Mutuall Defence*, *agaynst all persons what-so-ever*, in this your *New Covenant*, is without the command or consent of the King, to whom onlie the *Sword* is given in this Kingdome, immediatlie by GOD. See to this purpose the words of King *JAMES the sixt of blessed Memorie*, in his booke entituled, *The Law of free Monarchies*, in the English edition of his royall workes, at London, Anno 1616. Pag. 206. That which yee adde concerning the *Generall Band*, is also little to the purpose, for that *Band* had the King's warrand, where-as his *Majestie* doeth now forbid your *Covenant*. *Thirdlie*, Altho the former *Oath* subscriybed, did appertayne onlie to the persons of the subscriybers, all the dayes of their lyues; yet you haue in your *Interpretation*, extended the *Obligation* thereof, to the present and succeeding generations in this land, without anie warrand eyther from *Publicke Lawes*, or from the wordes of the *Oath* it selfe: which also is a *Substantiall Difference* betwixt that *Oath*, and your *Late Covenant*. Where-as yee alleadge, that the warrand which the *Olde Covenant* had from King, *Counsell*, and *Assemblee*, remaineth virtuellie, and was never yet discharged; wee answer, it remaineth not, and that because King *JAMES of blessed Memorie*, disallowed that *little Confession*, in respect of the inconveniencie of the multitude of *Negatives*, as is cleare by his *Majesties*

jesties wordes, published in the Printed summe of the conference holden at *Hampton Court*, *Anno* 1603. And no former *Act* of *Counsell*, made in the tyme of anie former King, doeth sufficiently warrand our consciences to Subscrybe anie *Oath* now, which seemeth to vs to bee disagreeable to the *Act* of *Parliament*; and which our present *Dread. Soueraygne LORD, the King's Majestie*, by his publicke *Proclamations*; and other *Intimations* of his Royall pleasure, forbiddeth vs to Subscrybe. And as for the *Acts* of these two *Assemblies*, which did injoyne subscription to the sayde *Little Confession*, they were *Relatue* to the *King's Mandate*, which is now expyred by his owne declaration, and with his Royall breath, according to that common *Maxime: Nulle mandatoris expirat mandatum. Extra. De officio & potestate iudicis delegati, Cap. 19. relatum est in glossa.* For the injunction was given for that tyme onlie, as wee conceaue, beeing warranted by the wordes of these *Assemblies*.

II. These that were suspect of *Papistris* amongst vs, haue not beene vrged by vs to Subscrybe that *Negative Confession*; but onelie some *Articles* relative to the *National Confession*. And as for such as receaue degrees in *Philosophie*, in our *Colledges*, they doe sweare onlie to the true reformed *Religion*, as it is publickly professed and preached, according to *GOD'S* word, in this Kirke of *Scotland*, and established by publicke *Authoritie*, with a generall *Abjuration* of all, both *Papish*, and other *Heresies* contrarie thereto. And those who receaue degrees of *Divinitie*, doe more expressely sweare to the Orthodoxe determinations of the Ancient *Catholicke Kirke*, as is evident by the words of the *Oath*, whereof the tenor followeth.

Ego A. B. sancte & ex animo coram omniscio & omnipotente Deo confiteor & profiteor fidei eam quæ de sancta Trinitate,

niæ,

nitate, & Mediatore Emmanuele à sanctis Patribus in seſſu primis OEcumenicis conciliis, contra Pauli Samofateni, Sabbelly, Arii, Macedonij, Apollinaris, Nestorij, Eutycheſis, & Monothelitarum hæreſes propoſita explicata & deſenſa eſt, eſſe vere Chriſtianam, orthodoxam, Catholicam, ex ſacris Canonicis ſcripturis hauſtam; Symbolum quoque ſancti Athanaſii ut ſimiliter orthodoxum me recipere. Item me ex animo deteſtari hæreſin Pelegianam, ejuſque reliquias Semipelagianas, & eas hæreſes qua Imaginibus aut ulli meræ creaturæ religioſam concedunt adorationem. Item, me monarchiam Papæ Romani in univerſam Eccleſiā, & ejus cum in ſpiritualibus tum in temporalibus primatum, & judicii Papalis in religionis controverſis inſallibilitatem, tanquam antichriſtiana deliramenta rejicere, omneſque etiam alias hæreſes tum olim invectas, tum recens ſub Romani Pontificis tyrannide natas anathematizo. Agnoſco Spiritum ſanctum in Canonicis V. & N. Teſtamenti ſcripturis per Prophetas, Evāgelistas, & Apoſtolos loquentem, eſſe nobis unicum, ſupremum, inſallibilem, & ordinarium omnium de fide vitæque Chriſtiana controverſiarum Indicem. Et S. ſcripturam Canonicis V. ac N. Teſtamenti libris comprehenſam eſſe unicam, certam, ſtabilem, perfectam, totalem regulam fidei vitæque Chriſtiane, tum quoad textum, tum quoad interpretationem authenticam ſeu divina authoritatis; & hanc qua hodie in Eccleſia Scoticana palam & publica authoritate ex ſacro DEI verbo proponitur de credendis, ſperandis, amandis, doctrinam eſſe orthodoxam, Catholicam. Et ipſam hanc Eccleſia Scoticana doctrinam, me ad extremum uſque vitæ meæ halitum conſtanter per DEI gratiam profeſſurum & pro mea vocatione deſenſurum ſancte promitto, juro. Insuper alme huic Univerſitati cui hunc ſcholæſticum (doctrinæ Theologicæ) honorem debebo, me nunquam ingratum futurum, ſed ſemper ei ex animo fauturum, ejuſque commodam, piè, ſerio, ſedulo, fideliter promoturum ſancte etiam coram eodem omniſcio & omnipotente DEO promitto, juro.

Wee all

Wee, who were graduated heere, did sweare this Oath, and now, for satisfaction of others, we all doe sincerelie attest God, that wee doe, and shall adheare to it, constantlie, all the dayes of our lyfe.

12. Yee doe agayne object to vs, that wee haue presumed to disallow your Explanation of the *Late Covenant*; which hath beene publickly allowed by his Majesties *Commissioner*: adding thereto, that wee will have the Kingdome guiltie of *Combination* agaynst *Authoritie*, and that wee will not haue the King to bee satisfied, whence yee inferre, that our dealing is more sureable to *Papists*, and such incendiaries, than for vs; who desire to proue good Patriots, in vsing all meanes of pacification. But certaynly yee wrong vs: for what was done by his Majesties *Commissioner*, anent your *Declaration* and *Explanation* of your *Covenant*, is evident by his Grace owne letter, lately written to vs of that matter, whereby his Grace hath declared, that he was nowayes contented there with, and that his Majestie hath not received anie satisfaction thereby. The same is evident also, by his Grace owne *Manifesto*, prefixed to our *Demands*, your first *Answers*, and our first *Repetitions*, reprinted at *Edinburgh*, by his Gr. speciall command. To the which *Manifesto*, or *Declaration* of his Majesties High *Commissioner*, wee remit the READER, for his full satisfaction, in this, and some other poyntes of your ANSWERS.

13. Wee intende not to beare, upon you, and your associates, (who take to your selves the name of the Kingdome, heere in this your *Answer*) guiltinesse of *Combination* agaynst *Authoritie*, as wee have protested and declared, in the ende of our former *Remonstrances*: but in the tenderesse of our Consciences, wee doe a praighte signifie to you our scruples, which hinder vs from approving

approving or Subscribing your COVENANT. And wee are so free of that odious imputation, of taking part with anie *Incendiaries*, or imitating anie proceedings of that kynde; as wee heartilie wish, and shall endeavour, to proue good *Patriots*, and *Christians*, in such evident loue of *Truth* and *Peace*, as it shall bee manifest, that wee neither haue beene, nor shall bee Authors, or Fomenters, of this miserable *Combustion*.

14. Yee are sorie, yee saye; That wee should account your *Covenant*, to bee a *Consideracie* agaynst the *Truth*; and yee assure, that yee labour with men, to ioine with you in sinceritie, and not through humane feares. Now, *REVEREND BRETHREN*, in the feare of GOD, laying aside all humane feare, wee doe sincerelie declare, that if wee thought your *Covenant*, in all points agreeable to the *Truth*, wee should make no opposition thereto. And wee doe heartilie wish, that according as yee doe heere pofesse, so indeede no man bee threatned with worldlie terroures, to goe your way. Wee ayme indeede, at the same ende which yee pofesse, to wit, at the *Truth* and *purity* of *Religion*, and *peace* of *Church* and *Kingdome*. But wee are not as yet perswaded, that your way is lawfull and convenient, for attayning to this ende.

THE II. D V P L Y.

WE desire all troubles to bee prevented by allowable meanes; but are not perswaded to reckon in that number, this your *Covenanting*, and *Conventianey* which wee esteeme to haue beene the occasion of

tion of much trouble. As concerning your question, where-vnto yee so earnestlie requyre our *Answer*, to wit, whether wee would haue receaved the *Bookes* of *Service* and *Canons*, or vsed such meanes, as yee haue vsed for avoyding them? yee shall know, that if we had beene of your judgement, concerning those *Bookes*, wee would neyther haue receaved them, nor yet vsed anie meanes vnlawfull for opposing of them, (such wee thinke your *Covenant* and *Conventions*, prohibited by *Authoritie* to bee, vntill wee bee better informed) but would haue vsed humble supplication to his Majestie, for removing those evils: and if we had found no remedee thereby, would haue resolved, according to the practise of *Ancient Christians*, eyther to flee his Majesties dominions, or else patientlie to suffer what-so-ever punishment it should haue pleased him to inflict. In the meane tyme, concerning those *Bookes* of *Service* and *Canons*, wee rest content with his Majesties gracious *Proclamation*: and if heere-after our opinion of them shall bee asked by *Authoritie*, wee shall sincerelie and vnpartially declare it.

12) Your urging of vs agayne, with the saying of King *JAMES*, forceth vs to manifest his meaning by his owne wordes, perhaps contrarie to your wish or expectation. That most wyse and religious King, neare the beginning of his Booke, concerning the *Powder Treason*, wryteth expresselie, that such a ryling vp of the bodie, *pro arto, lo focus & pro patre patria*, ought to be according to everie ones calling and facultie. Which wordes at least doe import, that the moving of the *Politicke bodie*, in whole, or in part, ought not to bee agaynst the will and direction of the head. This is cleare by that which the same King hath written in his Booke entituled, *The true Law of free Monarchies*, where by manie strong Arguments, hee doeth at length demonstrate, that in a free Monarchie,

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Monarchie, (such hee proveth this his Ancient Kingdome of Scotland to bee) the Subjects for no occasion or pretext what-so-ever, may take *Armes*, without power from the King; and much lesse agaynst him, whether hee bee a good King, or an oppressour; whether godlie, or vngodlie; altho the People have might and strength humane. And comprehendeth the summe of all his discourse concerning this matter, in these words following. *Shortlie, then, to take up in two or thre sentences, grounded upon all these Argumentes, out of the law of GOD, the due tie & alleadgance of the people to their lawfull King: their obedience, I say, ought to bee to him, as to GOD'S Lieutenant in Earth, obeying his commands in all things, except directlie agaynst GOD, as the commands of GODS minister; acknowledging him a iudge set by GOD over them, having power to iudge them, but to bee judged onlie by GOD, whom to anlie hee must give count of his judgement. Fearing him, as their iudge; loving him, as their Father; praying for him, as their Protectour; for his continuance, if hee bee good; for his amendement, if hee be wicked; following and obeying his lawfull commands, eschewing and fleeing his furie in his unlawfull, without resistance, but by sobbes and teares to GOD, according to that sentence used in the primitive Church in the tyme of the persecution,*

Pices & lacrymae sunt arma Ecclesiae: that is, Prayers and Teares, are the armes of the Church.

3. Ye tolde vs before, and now againe doe repeat it, that the first part of the *Act of Parliament 1585*, is relative to another *Act* in *Queene Maries tyme*, forbidding Bands of Manrent. Wee knew that sufficientlie before yee tolde it, and passed by that part of your *Answers*, as not pertinent for our *Argument*; so that yee needed not now agayne, to put vs in mynde of it. But wee may iudic challenge you, for not answering that which was objected,

objected, concerning the second part of that *Act*; for it reacheth farther, than that *Act* made in *Queene Mari*es tyme, and of new statuteth and ordaineth, That in tyme comming, no Leagues or Bands bee made amongst his *Majesties* Subjects of anie degree, upon what-so-ever colour or pretence, without his *Highnesse* or his *successours* privie and consent, had and obtayned thereto; under the payne to be holden & execute as movers of sedition and unquyetnesse, &c. Wherevnto also is consonant the 131 *Act* made in the 8 *Parliament* of King *James* the sixt, Anno 1584; where it is statuted and ordayned by the King and his three estates, that none of his *Highnesse* Subjectes of what-so-ever qualitie, estate, or function they bee of, spirituall or temporall, presume or take vpon hand to convocate, conveane, or assemble themselves together, for holding of Councells, Conventions, or Assemblies, to treat, consult, and determine in anie matter of Estate, Civill or Ecclesiasticall (except in the ordinarie judgements) without his *Majesties* speciall commandement, or expresse licence had and obtayned to that effect, under the paynes ordayned by the Lawes and *Acts* of *Parliament*, agaynst such as unlawfullie convocate the Kings *Liedges*. And where-as yee finde fault, that wee dispute from the *Act* of *Parliament*, and that wee doe precisely adheare to the letter of the Law; wee pray you to consider, that the nature of this question leadeth vs to the *Act* of *Parliament*. Beside, it seemeth strange, that yee should challenge vs in this kynde, since for justifying of your vnion (as yee call it) yee haue amassed a great number of *Acts* of *Parliament*, and inserted them in the booke of your *Covenant*. Wee omit the misapplying of these *Acts*, which were made agaynst *Poperie*, and not agaynst all these things, which yee doe now resist as *Popish*. Neyther can wee perceaue, how these *Acts* of *Parliament* adduced by you, to justifie your vnion, proue that poynt. More-over, some of these *Acts* cited

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by you,

by you, as namelic, the 114 *Act* made in *Parliament* Anno 1592, in so farre as it is agaynst *Episcopall Government*, and all other of that sort, are expresse rescinded by a posterior *Act* made in *Parliament* Anno 1612. How could yee in a legall Dispute, for justifying your vnion, produce rescinded *Acts*, as if they were standing *Lawes*, and passe by the posterior *Acts*, which are yet *Lawes* standing in vigour, whereby these other *Acts* are rescinded? *αἱ μεταγενέστεραι διατάξεις τοῦ νομοθετοῦ τῶν πρὸ αὐτῶν εἰσιν.* i. e. *Constitutiones tempore posteriores, potiores sunt his quæ ipsas præcesserunt.* ff. de constitutionibus Principum, L. 4.

4. Wee doe adheare in our former *Replye*, not onlie to the letter, but also (according to our conception, without prejudice of better information) to the verie reason and lyfe of the *Law*. The sentence cited by you, to wit, *Salus Reipub. suprema lex esto.* or the *safetie of the Common-Wealth* should bee the chiefe *Law*, serveth for a good direction to Rulers, in making or changing of *Lawes*, or in judging according to them: whence in the *Lawes* of the 12 Tables, these wordes are applied to this purpose. This is observed by *King James of blessed Memorie*, in his often mentioned booke of the true *Law of free Monarchies*: For albeit, sayeth hee, that I haue at length proved, that the *King* is aboue the *Law*, as both the author and giver of strength thereto; yet a good *King* will not onlie delyte to rule his Subjects by the *Law*, but even will conforme himselfe in his owne actions thereto, alwayes keeping that ground, that the health of the *Common-Wealth* be his chiefe *Law*. And where he seeth the *Law* doubtfull, or rigorous, hee may interpret or mitigate the same, lest otherwys *summum ius* bee *summa injuria*: But this sentence doeth no wayes warrand Subjects to refuse obedience to standing *Lawes*, agaynst the will of the *Supream Law-giver*, who is a speaking *Law*.

XII. *Tabularum fragmenta. de officio consulis. Regio imperio duo sunt: ius præcundo, iudicando, consulendo, prætores, iudices, cōsules appellantur: militia summum ius habent, nemini parento, Salus populi suprema lex esto.*

Law. For this were to open a doore to all confusion, which would not prooue the *safetie*, but the *ruine* of the *Common-Wealth*. As for that which yee sayde before of the *Generall Band*, and *Confession of Fayth*, and which heere agayne yee doe alleadge for your *Covenant*, wee haue signified our opinion thereof, in our preceeding D V P L Y E. The responses and verdicts of *Jurif-Consults* concerning your *Covenant*, are not knowne to vs, nor yet the reasons & inducements, which moved them to giue out their declaration in your favoures, as yee alleadge.

Of O B E D I E N C E , due by Subjects, to A V T H O R I T I E.

5. The poynt touching *Royall Authoritie*, is not so full of thornes and rockes as yee giue out, if men would bee pleased vnpartiallie to holde the playne and patent way, layde before vs by *holie Scripture*, and by *Orthodoxe Antiquitie*, and by manie *Eminent Divynes* in the reformed Church, and learned *Politickes*; which wee shall heere make manifest, after the vindication of those three famous *Theologues*, (*Whitaker*, *Bilson*, and *Rivet*) whom yee would haue the Reader to esteeme fauourers of your opinion.

6. Doctor *Whitakers* wordes agaynst *William Raynold*, translated into *English*, out of the *Latine* Edition at *Oppenhem*, Anno 1612. Pag. 51. are these, *Hee relateth the tumults and troubles, which were raysed for Religion, in Germanie, France, and Boheme: as if that one thing were sufficient to condemne them, because once they did oppose themselves, and resisted the violence offered to GOD'S Trueth, and to themselves: Where-as notwithstanding, Fayth, Oath, and publicke Edicts, and finallie the Lawes themselves gaue them,*

them warrand to doe the same. I will not say more of this matter, which is nowayes pertinent to the present purpose, especially seeing not onlie their just Apologie, but also the Edicts of the Princes themselves have liberated them, from the cryme of rebellion. By these words of Doctor Whitaker, which yce have cited, the Reader may easilie perceave, that hee doeth nowayes mayntayne or allowe taking of Armes by Subjects, without warrand of the publicke Lawes, and approbation of the Prince; but excuseth what was done in those warres, by the allowance of the Lawes and Edicts of Princes.

7. So also Doctor *Bilson*, in his Booke entituled; *The true difference betwixt Christian Subjection, and unchristian Rebellion*, printed at Oxford Anno 1585, Pag. 382. in the wordes cited by you, declareth evidently, that hee speaketh of such Republickes & States, as have defences warranded by fundamentall Covenant, in that Governement. But what is that Doctors mynde, concerning the duetie of Subjects, in a free and absolute Monarchie, is evident by his owne words in that same booke, Pag. 380, where disputing agaynst a Jesuit, hee sayeth; *Warre for the Catholicke Religion, is both lawfull and honourable*, you say: you must adde, *of the Subjectes agaynst their Prince*, or else you range cleane besides our question. Wee stryue not what causes may leade Christian Princes to make Warre on their Neighboures, but whether it bee lawfull or tollerable for the Subject, to beare Armes agaynst his naturall and absolute Prince. You proue, which is nothing to our purpose. But, Sir, in this enterpryze, the person must bee respected as well as the cause: Bee the cause never so just, if the person bee not authorized by GOD to draw the Sword, they bee no just nor lawfull Warres. Private men may not venter on Warres, vnlesse they bee directly warranded by him that hath the Sword from GOD. And agayne in that same booke, Pag. 502, *Our Saviour for teaching*

teaching his, that they should bee brought before Kings and Rulers, and put to death, and hated of all men for His Name sake: addeth not, as you would have it, and bee that first rebellious, but, hee that endureth to the ende, shall bee saved; and agayne, Not with violence restrayne them, but in patience possesse your owne soules. This is the way for all Christian Subjects to conquer Tyrants, and this is the remedie provided in the New Testament agaynst all persecutions, not to resist powers, which GOD hath ordayned, lest wee bee damned: but with all meeknesse to suffer, that wee may bee crowned. And Pag. 513. hee sheweth, that manifold formes of *Common-Wealthes*, make diverse men speake diverslie of the Magistrates sword. And Pag. 518. hee pleadeth, that the Subjects in *England*, haue not that lawfull warrand, to draw the sword without consent of their Prince, as the *Germanes* haue without consent of the *Emperour*; and this discourse hee profecuteth in some following pages.

8. The same is the meaning of Doctor *Rivet*, (as wee take it) in his Commentarie vpon the PSALME 68; where he distinguisheth betweene an absolute Principalitie, and such a Principalitie as is onlie Conditionall, Pactionall, Conventionall. Of this second sort are to bee vnderstood, his words of iust and necessarie defence. But of the absolute Principalitie speaking in that same place, hee recommendeth to Subjects, rather suffering of *Martyrdome*. And this to bee his meaning, appeareth more clearlie by his last declaration concerning this question, in his late Treatise entituled, *Iesuita Papulari*: where beeing pressed by an aduersarie, hee handleth this question of purpose. In the meane tyme; wee wonder verie much, that yee haue not directlie answered to these remarkable wordes of Doctor *Rivet*, alleadged by vs in our *Replye*, wherein hee playnlie a-

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uereth,

verreth, that the doctrine of *Buchanane*, *Knox*, and *Goodman*; concerning Subjects resisting their lawfull Princes, is not approved by anie sound *Protestant*. Wee expected from you, a full and particular *Answer*; and now agayne we would gladlie heare, whether yee approve the judgement of *Rivet*, concerning that doctrine of these writers, or not.

9. Thus having vindicated these three divynes, which yee alleadge for you, wee come now to those Testimonies which wee promised, for clearing of the playnnesse of the way touching *Authoritie*. Firſt, it is evident by holie Scripture, that it is vnlawfull for Subjects in a Monarchicall estate, (such as is this Kingdome of *Scotland*) to take *Armes* for *Religion*, or for anie other pretence, without warrand and power from the Prince, and Supream Magistrate. For the Scripture teacheth vs, that the SWORD belongeth onlie to the KING, and to them who are sent by him, ROM. 13. 1. PET. 2. 13. 14. That wee ought to keepe the King's commandement, and that in regarde of the Oath of GOD, ECCLES. 8. 2. And, that wee should bee subject, not onlie for wrath, but also for conscience sake; because the Powers that bee, are ordayned of GOD: Who-so-ever, therefore, sayeth S. PAUL, resisteth the Power, resisteth the ordinance of GOD: And they that resist, shall receaue to themselves damnation, ROM. 13. In the wordes of the Apostle S. PAUL, there is a remarkable opposition betwixt *Subjection* and *Resistance*, *υποταγη* and *αντισταση*; implying, that all militarie *ταξαι*, whether *Defensine*, or *Offensine*, if it bee agaynst the Superiour Power, which GOD hath set over vs, is forbidden. In lyke manner we reade MATTHEW 26. 52. that all they that take the Sword, shall perishe with the Sword. Now certayne it is, that in a Free Monarchie, Subjects haue not the Sword from GOD, except by the hand of the King, to whom onlie GOD hath immediate

diatellie given it. And therefore who-so-ever telleth the
Sword without his warrand, hath just reason to feare the
foresayde warning of our Saviour. Manie other places
of Scripture might bee adduced to this purpose, which
for brevitie wee omit, and doe proceede in the next
rowme to some testimonies of ancient Fathers, & other
wryters.

10. *Tertullian*, in his Apologeticke, Chap. 30. and
33. and 37. telleth vs, that the ancient Christians in his
tyme, altho having an heathen and persecuting Empe-
rour, did honour him, as *chosen of GOD*; and *second*
from GOD, and *first after GOD*; and did choose ra-
ther to suffer, than to make resistance by force of
Armes, altho they lacked not number, and strength to
doe it.

11. The lyke example haue we in that renowned *The-
ban* Legiō of 6666 Christian Souldiours, called *Agan-
nenses*, from the place of their suffering, who without
making resistance, as they had strength of hand to haue
done, suffered themselues rather to bee slayne, for their
Christian Profession, by the Officers of *Maximian* the
Emperour, executors of his cruell commandement a-
gaynst them. This fell out in the 18 yeare of *Diocle-
sian*, as *Ado Viennensis* wryteth in his Chronicle, which
was the yeare of GOD 297, as Cardinall *Baronius*
reckoneth in his Annalls. And of that their Christian
courage, and pious resolution, *Venantius Fortunatus*, an
ancient Bishop of *Poitiers*, hath left vnto vs these En-
comiasticke lynes, in the second Booke of his Poems,
Biblioth. Patr. Tom. 8. Edit. 4. Pag. 781.

Quis, positis gladiis, sunt arma è dogmate Pauli,

Nomine pro CHRISTI dulcius esse mori.

Pectore belligero poterant qui vincere ferros

Invitant jugulis vulnera chara suis.

12. *Gregorie*

12. *Gregorie Nazianzen*, in his first *Oration*, speaking of the Persecution by *Iulian* the *Apostate*, when the Christians were more in number, and stronger in might of hand, to have made open resistance; if they had in their consciences found it agreeable to their Christian Profession, declareth playnlie, that they had no other remedie agaynst that Persecution, but patient-suffering for CHRIST, with gloriation in CHRIST. *Εν ἔχῳ τοῦ ἀντὶ τοῦ Πατριάρχου, μὴν ὀδὶρ ἐς νίκην, (ἐν Χριστῷ ναυχήσομαι) τὸν ὄντι Χριστῷ Σά-
ντων.*

13. *S. Ambrose*, having received imperiall com- mandement, to deliver the sacred Houses, or Churches, to bee possessed by the *Arians*, declareth what hee thought convenient to bee done in such a case; to wit, neyther to obey in that which hee could not performe with a good conscience, nor yet to resist by force of Armes. His wordes to the people, (*CONCIONE I. contra ALEXANDRUM*) are these; *Why, then, are yee troubled? I shall never willingly leave you. If I bee compelled, I cannot gayn-saund. I may bee sorie, I may weepe, I may sigh: Agaynst Armes, Souldiours, the Goathes also, my Teares are Armes: For such are the Guardes of a Priest. Other wayes I neyther ought nor may resist.* And in the second Booke of his Epistles, and 14 Epistle, to his Sister *Marcellina*, speaking of that same purpose, hee say- eth; *I shall not fortifie my selfe with a multitude of people about mee. Wee beseech, O EMPERORE, we fight not. I may not deliver the Church, but I ought not make resistance.*

*Quid ergo
turbamini?
vultis nun-
quam vos
deseram, co-
actus repug-
nare non no-
ui. Dolere
potero, potero
 flere, potero
gemere; ad-
versus arma,
 milites, Go-
thos quoque,
 Lacryma
 mea arma*

sunt. Talia enim mandata sunt sacerdotibus. Aliiter non debemus possunt resistere.
Non ego me vallabo circumfusione popularum. Rogamus, Auguste, non pugnamus. Trudere Basilicam non possum, sed repugnare non debemus.

14. *Suc*

14. Such also was the doctrine and practise of manie other great Lightes, which shyned in the dayes of *Julian* the *Apostate*, and in the dayes of the *Arrian* Emperoures, and *Gothicke Arrian* Kinges.

15. *S. Augustine*, wryting of a lawfull Warre, acknowledgeth that onlie to bee lawfull, which hath authoritie from the Prince. For it is much to bee regarded, (sayeth hee) for what causes, and by whose authoritie, men undertake Warres: But that naturall order, which is accommodated to the peace of mortall men, requireth this, That the authoritie and counsell of undertaking Warre, bee in the power of the Prince.

Interest enim quibus causis, quibusq; auctoritas homines gerenda bella suscipiant: ordo

samen ille naturalis, mortalium paci accommodatus hoc poscit, ut suscipiendi belli auctoritas, atque consilium penes Principem sis. Aug. Lib. 22. contra Faustum, Cap. 75.

16. The imperiall Lawes doe say the same, ff. *Ad legem Juliam majestatis. Leg. 3. Eadem lege tenetur, & qui injussu Principis bellum gesserit, delectumve habuerit, exercitum comparaverit. Et Cod. ut armorum usus inscio Principe interdictus sit. Nulli prorsus nobis insciis, atque inconsultis quorumlibet armorum movendorum copia tribuatur.* These are the words of the Emperoures *Valentinian* and *Valens*. Et *Cod. de re militari, Leg. 13. Nemo miles. Nemo miles vel sibi vacet, vel aliena obsequia sine nutu principali peragere audeat, &c.*

17. *BODIN*, in his first Booke de *Republica*, cap. 10. Num. 155 & 156. (Pag. 244. Edit. *Latin. 4. Ursell. Anno 1601.*) reckoneth among the proper rights of Majestie, the right and power to make Warre: and this hee sheweth to appertayne, in a free Monarchie, to the Prince onelie.

18. To this meaning sayeth *Peter Martyr*; As concerning the efficient cause, it is certayne that Warre may

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not

not bee made without the authoritie of the Prince. For *Paul* sayeth, that hee beareth the Sword: therefore hee may giue it to whom hee willeth, and may take it from whom hee willeth. *Loc. Com. Class. 4. Cap. 16. § 2.* And a little after, to wit, § 7. hee reciteth and commendeth a saying of *Hosius* to the same purpose.

19. CALVIN, in the fourth Booke of his *INSTITUTION*, in the last Chapter of that Booke, disputeth the Question at length, and by manie strong Argumentes evinceth, and concludeth, that it is no-ways lawfull for Subjectes, to resist their Prince by force of *Armes*; whether the Prince bee Godlie, and just; or vngodlie, and vnjust in his conversation, and commaundementes: and, that no-thing remayneth to Subjectes in such a ease, but to obey, or suffer. Where vnderstand, that *Fleeing*, is a sort of *Suffering*. Neyther are his wordes subjoynd in the 31 *Sect.* to wit, *I speake allwayes of private men*, &c. contrarie to this. For first CALVIN in this *Dispute*, indifferentlie vseth the names of *private men*, and *Subjectes*: And therefore, in the 33 *Sect.* at the beginning of it, hee tearmeth those of whose duetie hee disputeth, *Subjectes*. And in-deede, who-so-ever is a *Subject*, is also, in respect of the supream Ruler, a *private man*. Although Magistrates, who are vnder the King, bee *publicke persons*, in respect of their inferiours; yet being considered, with relation to him that is *Supream*, 1. *P E T. 2. 13.* they are but *private*. As in *Dialecticke*, an intermediate *genus*, altho in respect of the inferiour *species*, it bee a *genus*; yet in relation to the superiour *genus*, it is but a *species*. All *POWER OF GOVERNING*, is so subiected to the *supream Power*, that what-so-ever is done agaynst the will of the *supream Ruler*, is destitute of that *Power*; and consequentie, is to bee esteemed for a *private act*. For, as
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Hugo Grotius, de iure belli & pacis, lib. 1. cap. 4. num. 6.

wee are taught by the *Philosophers*, ORDER can not bee, but with a reference to that which is *first*. Hence KING JAMES, in his Booke *Of the true Law of free Monarchies*, PAG. 206. affirmeth, that all the people are but *private men*, the *authoritie* being alwayes with the *Magistrate*. Secondlie, this is manifest from the verie wordes of CALVIN, in that same 31 *Sect.* for there hee excepteth none from the necessitie of obeying, or suffering, when Kinges command thinges vnjust; but onelie popular *Magistrates*, appoynted for restrayning the licentiousnesse of Kinges. Nowe, where such Magistrates are erected, it is certayne, that a King, in such a Commonwealth, hath not the supream power: For if hee had the supream power, none could force him, since an *Inferiour* can not force his *Superiour*. This can not bee done, but onelie by him, who is *Superiour*, or at least *aquall*. Thirdlie, this is cleare also by the examples adduced by CALVIN; namelie, the *Lacedemonian Ephori*, the *Romane Tribunes*, and the *Athenian Demarchi*. When the *Ephori* were set vp in *Lacedemon*, the Kinges of *Lacedemon*, were but Kinges in name, and had not the *Supream power*, as it is confessed by the Learned. So when the *Tribunes* had their full power in *Rome*, the *Supream power* was in the people: and in lyke manner it was in *Athens*, when the *Demarchi* had power. Therefore, from this no-thing can bee inferred for the lawfull resistance of *Subiectes*, to a *Monarch*, or King, properly so called. Fourthlie, CALVIN applying this to the Kingdomes that now are, sayeth no more, but that *peradventure* the three *Eitates* assembled in Parliament, haue that same power, which the fore-mentioned *Ephori*, &c. had. Heere it is to bee marked, that hee sayeth onelie, *peradventure it is so*; which can bee no warrand to a man's conscience, in a matter of so great importance. For hee that resisteth his *Superiour* by force of Armes,

Averroes &
Metaphys.
commun. 6.

See Hugo
Grotius, de
Jure belli &
pacis, pag. 66
where hee
citeth sundrie
ancient
Authors.

Armes, should not onelie thinke, that *peradventure* hee hath power, but should bee assuredlie perswaded, that hee hath power so to doe. When there is no more said, but that *peradventure such a thing is*, it may bee as reasonable sayde, *Peradventure such a thing is not*. Neyther doeth hee giue this power even *peradventure*, but to the the three Estates assembled in Parliament. Hence the learned RIVER, speaking of CALVIN his mynde in this place, sayeth, that *hee giveth no power to people over Monarchs, properlie so called*. The same also is observed, concerning CALVIN his mynde, by *Albericus Gentilis*, in his third *Royall Dispute*.

River, in
his Iesuits
vaporians,
cap. 13.

20. The same doctrine also is delivered by King JAMES of blessed Memorie, in his Booke entituled *The true Law of free Monarchies*, by *Hugo Grotius* in his first Booke *de iure belli & pacis*, CAP. 4. by *Leonhartus Huttenus*, in his common places, LOC. 32. CAP. 3. *Iohannes Gerhardus* in the 6 To M. of his common places, in his Treatise *de magistratu politico*, N V M. 483. where hee discourseth accurately of this matter: *Zepperus* in his 3 Booke *de Politia Ecclesiastica*, in the last Section of the 13 Chapter, PAG. 573. Edit. Herborn. 1595. *Albericus Gentilis*, in his regall disputations, *disput. 3. de vi civium in Regem semper injusta*. *Iohn Bishop of Rochester*, in his worke written agaynst *Bellarmino*, *de potestate Papa in rebus temporalibus*, LIB. 1. CAP. 8. CLASS. 2. Where hee adduceth a clowde of manie moe Authors. *M. Antonius de Dominis*, in his Booke called *Ostensio errorum Francisci Suarez*, CAP. 6. § 27. *Ioannes Angelius Werdnighagen*, I. C. in his *Politica generalis*, LIB. 3. CAP. 10. QUEST. 14.

21. By these Testimonies wee intende not to lay vpon you, or anie of our Countrey-men, anie imputation, or to take vpon vs to giue sentence concerning their

their proceedings: but onlie beeing invited heereto by your last *Answers*, wee thought it our dutie, to signifie to the Reader, that manie Ancient and late Famous Wryters are not of that opinion, eyther to thinke the question touching *Authoritie*, so full of *Rockes and Thornes*, as you call it, or yet to fauour such a defensie taking of *Armes*, as you thinke to bee alleadged by *Whinaker, Bilson, and River*.

22. Now to prosecute what remaineth of your *Answer*: whereas yee say, that when yee iustifie your *Covenants* and *Conventions*, yee meane not onlie the last and most remote endes, but the nearest and immediate; wee pray you tell vs what yee meane by the nearest and immediate ende: if yee meane the object it selfe, (which the Schoole-men call *finem intrinsecum & proximum*) then the lawfulnessse and equitie of the matter, vowed and promised in the *Covenant*; is all one with the goodnessse of the ende of it. Whence wee inferre, that seeing the matter promised by you in this your *Covenant*, to wit, your *Mutual Defence* agaynst all persons, none excepted, is in our judgement vnlawfull, and forbidden by a lawfull *Authoritie*; the ende, of your *Covenant* is needrelie euill: but if by the nearest ende yee meane any thing which is diuerse from the object, then wee still affirme agaynst the last part of your first *Answer*, to our second DEMAND, that *Conventions*, and *Covenants*, & all other actions, are to bee esteemed & judged of, first or principallie by the equitie of the object, and then by the goodnessse of the ends of it; whether they bee *fines proximi*, or *fines remoti*.

23. Wee doe not joyne with the *Papistes*, blamers of our Reformation, (as yee seeme to beare vpon vs) because they hate and oppugne our reformed *Religion*, which wee loue and defende. Neyther doe wee take

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vpōn vs to censure the proceedings of our Reformers: but wee stryue, by the grace of GOD, so to carrie in our owne tyme, and to walke wyselie in a perfect way, as our aduersaries the *Papistes*, may get no advantage to pleade for their vhwarrantable doctrine and practises, by anie pretence of our example.

THE III. D V P L Y.

IN your third *Answer*, passing lightlie from our *Replye*, yee fall into some vnexpected digressions; concerning the *Service Booke* and our thoughts thereof: we esteeme it a matter beyond the compasse of humane iudicatorie, to sit vpon the thoughts of other men. As for those outward expressions, which yee alleadge vpon some of vs, of not seeing errorres in that *Booke*, or groaning for it; yee shall vnderstand, that such multiplicitie of *Popish* errorres, as was alleadged by some of you, to bee in that *Booke*, was invisible to some of vs. Altho to enter in a particular examination or consideration, of everie poynt and sentence in that *Booke*, is not now tyme nor place. Neyther did anie of vs professe groaning for that *Booke* in particular; but for an vniformitie of *Diuine Service* throughout this *Nationall Kirke*, and a more perfect forme than wee yet haue, that the publicke *Service* were not permitted to the severall iudgements, and private choise of everie Minister and Reader. Which also was thought convenient by the *Nationall Assemblie* of the Kirke of *Scotland*, holden at *ABERDENE*, Anno 1616.

2. Whether that *Service Booke* (now discharged) containeth anie *Innovation of Religion*, or anie thing contrarie

trarie to the *Protestant Religion*, (as yee alleadge) wee doe not dispute now. But we doe assuredlie belieue, the pietie and sinceritie of his Majesties intention, ever to haue beene, and still constantlie to bee, as it is graciouslie declared by his Majesties late *PROCLAMATION*. And wee are certaynlie perswaded, that his Majestie hath given order, to discharge all the *Actes of Counsell*, made anent the *Canons*, and *Service-Booke*; and are crediblie informed, that *They* are discharged by *Act of Counsell*, [at *Holie-Rood-House*, the fift of *Julie* last] according to the order given by his Majestie. Also, wee see no such just cause of *Feare*, as may import your alleadged *Necessitie of Covenanting*; seeing his Majestie will not presse anie thing of that nature, but in such a fayre and legall way, as shall satisfie all his loving *Subjectes*: and, that hee neyther intendeth innovations in *Religion* nor *Lawes*; as wee declared in our former *Repye*, to which yee haue not sufficientlie answered. Neyther was it necessarie, for removing of anie just *Feares*, that his sacred Majestie should disallowe that *Service-Booke*, as yee requyre; but it was sufficient, to discharge it, in manner fore-sayde.

3. Yee doe conclude your *Answer* vnto our thirde *Repye*, with an vncouth and incredible *Position*, whereof yee bring no prooffe at all, but oneliethis bare *Affsertion*; *Who-so-ever* professe them-selues, to bee perfectlie satisfied with the *PROCLAMATION*, doe proclayme in the eares of all the *Kingdome*, that they are better pleased with the *Service-Booke*, and *Canons*, than with the *Religion*, as it hath beene professed in this *Land* since the *Reformation*. This your *Thesis*, is so evidentlie weake, that we neede no more for the over-throwe there-of, but to oppose there-vnto this our playne and vndenyable *Antithesis*; *Who* professe them-selues to bee perfectlie satisfied with that *PROCLAMATION*, where-by the *Service-Booke* is disallowed.

is discharged, & the Religion professed in this Land since the Reformation, is established, doe proclayme in the eares of all the Kingdome, that they are better pleased with the Religion professed in this Land since the Reformation, than with the Service-Booke, and Canions.

THE IV. DVPLY.

YEE alleadged abefore, and now agayne doe affirme, that wee haue mistaken your Interpretation of the *Olde Covenant*, as if it had beene given out *Judiciallie* by you, and, as if yee had intended to enforce it vpon others. To free your selues of this imputation, yee sayde in your first *Answer*, that yee intended onlie To make knowne your owne meaning according to the mynde of our reformers, and in charitie to recommend it to others. Hence wee inferred in our *REPLYE*, that yee ought not to obtrude your Interpretation vpon vs, nor molest anie man for not receaving the same. To this now yee say in your second *Answer*; *Altho you neither vse threatnings, nor obtrude your Interpretation vpon vs, yet wee must pardon you, if yee match vs not with the greatest part of this Kingdome, in whose name, by all fayre meanes yee recommend it to vs.* Truelie, Brethren, wee are not offended with you, for preferring the judgement of so manie, to our judgement, who are but few in number: neyther neede yee to craue pardon of vs for this. But concerning these fayre meanes, and that force of reason whereby, yee say, yee recommend your Interpretation of the *Olde Covenant* to vs, pardon vs, if the experience wee haue, both of your wrytings, and proceedinges, make vs to oppose this your assertion. For in your wrytings wee expected indeede, but haue

but haue not found that force of reason, whereof yee speake: and as for the proceedinges of those who haue subscribed your *Covenant*, wee of all men haue least reason to belieue that they vse no threatnings, seeing wee heare daylie so much their threatnings agaynst our selues.

2. Where-as for clearing of that which yee sayde before, concerning the mynde of our Reformers, yee affirme, that *The authoritative judgement of our Reformers is evident, not onlie by the Confession of Fayth ratified in Parliament, but also by the booke of Discipline, Acts of Generall Assemblies, and by their owne writs*: First, wee marvell, how yee can say, that the private writings of Master Knox, and others, who with him were instruments of that great worke of *Reformation*, haue publicke authoritie to obledge the Subjectes of this Kingdome. The legislative, and obligatorie power of the Church, is onlie in *Synods* or conventions of *Bishops* and *Presbyters*, and not in particular persons expressing their myndes apart. Next, this Church in the former age, by abrogating the office of *Superintendents*, established in the first booke of Discipline, hath declared, that the statutes & ordinances contayned in those booke, are not of an authoritie perpetuallie obligatorie, but may bee altered or abrogated by the Church, according to the exigencie of tyme. The same lykewyse is manifest by the abrogation of *summarie excommunication*, which this Church did abolish, altho it was established in *Generall Assemblies*, wherein Master Knox, and other Reformers, were present. Wee neede not to insist much in this, seeing so manie of you, who are Subscribers, mis-regarde the ordinances of our Reformers, praefixed to the *PSALME BOOKE*, concerning the office of *Superintendentes*, or *Bishops*, *Funerall Sermones*, and *set formes of Prayer*, which they appoynted, to bee publicklye read in the

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Church. Hence the *Reader* may perceave, that ye have no warrand for your *Interpretation* of the *Olde Covenant*, from the authoritatie, and obligatorie judgement, of the *Reformers*; seeing yee can not ground it vpon the *Confession of Fayth* ratified in *Parliament*. As for those other *Means* mentioned by vs, to wit, *Scripture*, *Antiquie*, and *consent of the Reformed Churches*; that they true-lic make for vs, and agaynst you, the vnpartiall *Reader* may perceave, by these our *Disputes*.

*Whether or not Episcopacie, and
Pearth Articles, bee abjured in
the Late Covenant.*

3. As for the second *Mis-taking* mentioned by you in your *Answer*, wee did shoue in our *Replie*, that in your *Covenant*, *Pearth Articles*, and *Episcopacie*, are abjured. And for proving of this, wee asked of you, what yee meant by *the recoverie and libertie of the Gospell*, as it was established and professed before the fore-sayde *Novations*? and what is that *period of tyme*, to which your wordes there haue reference? that is, Whether it bee that *period of tyme*, when the *Service-Booke*, and *Booke of Canons*, were vrge vpon you? or if it bee the *tyme*, when *Pearth Articles*, and *Episcopacie*, were receaved in this Church? But, truelie, your *Answer* to this, is no-ways satisfactorie, nor hath so much as a shoue of satisfaction. For yee are afraid to expresse that *period of tyme*, lest yee bee forced to graunt, that which wee before objected. And yet your speech bewrayeth you: For seeing yee answer onelie to that which wee sayde concerning the last of these two *periods*, wee collect, that by *the recoverie of the libertie and puritie of the Gospell*,
as is

as it was established before the fore-sayd Novations, yee meane the reducing of the *Policie* of this Church, vnto that estate in which it was, before *Pearth Articles*, and *Episcopacie*, were established. And hence wee inferre, as wee did before, that in that part of your *Covenant*, yee condemne and abjure *Pearth Articles*, and *Episcopacie*, as contrarie to the *Puritie* and *Libertie* of the G O S P E L L.

4. Yee seeme to answer, that in that part of your *Covenant*, yee condemne not *PEARTH Articles*, and *Episcopacie*, but those *Abuses* and *Corruptions*, which haue accompanied them; such as the *Superstitious* observing of dayes, cessation from worke on those dayes, *Feasting*, *Guy-sing*, and the grosse abuses, which haue entered in the *Sacrament*, vpon kneeling before the *Elementes*: and, that in respect of these *Abuses*, wee who allow *Pearth Articles*, and *Episcopacie*, may sweare without prejudice of our cause, to recover the *Puritie* and *Libertie* of the *Gospell*, as it was established, and professed, before these *Novations*.

5. But, first, let anie indifferent, or vnpartiall man, who knoweth the state of our *CHVRCH*, judge, whether or not it bee lyklike, that your *Vowe*, of the recovering the *Libertie* and *Puritie* of the *Gospell*, as it was before *Episcopacie*, and *Pearth Articles*, were introduced, importeth onelie an *Intention* of removing of the *Consequentes* of *Pearth Articles*, and *Episcopacie*, and not of the removing of those thinges them-selues? True-lie, wee are perswaded, that they who knowe the state of this *CHVRCH*, and your mynde, concerning these thinges, will thinke this your *Glosse* of your owne wordes, to bee violent, and excogitated for eluding our *Argument*.

6. Secondlie: Who can thinke, that yee, and others, *Contraryers* of the *Late Covenant*, who condemne *Pearth*

Pearth Articles, and *Episcopacie*, as much as yee doe the consequences of them, haue onelie vowed, to remoue their Consequentes, and not remoue them-selues?

7. Thirdlie, is it possible, that anie can promise and vowe, to labour for the curing of so manie, and so great pretended diseases of this Church, (wee meane these abuses which yee say, haue accompanied *Pearth Articles* and *Episcopacie*,) and in the meane tyme promise, and intende nothing concerning the removing of the causes of them?

8. Fourthlie, how can wee, without great prejudice of our cause, acknowledge, that these grosse abuses mentioned by you, haue entred in the Sacrament, by *kneeling before the Elements*? (yee should haue sayde *at the receauing of the Elements*) for seeing *Kneeling* at the receauing of the Sacrament, is confessed by vs to bee a matter indifferent; if in our *Oath*, wee acknowledge these grosse abuses to haue entred in vpon *Kneeling*, it will probablie follow in the judgement of some, and in your judgement, who recommend this *Oath* vnto vs, it will follow infalliblie, that *Kneeling* for the euill consequences thereof, ought to bee removed. Doe yee not heere cunninglie deale with vs? For altho yee vrge vs not, as yee say, to sweare and promise the removing of *Kneeling*, yet yee vrge vs, by your owne confession, to promise the removing of these abuses occasioned by *Kneeling*: which beeing acknowledged by vs, yee will then take vpon you to demonstrate, that *Kneeling* it selfe ought to bee removed: for yee holde it for a *Maxime*, *That thinges indifferent, beeing abused and polluted with Superstition, should bee abolished*. Wee can not insufficientlie marvell, how yee who are of this mynde, can say to vs, that wee who allowe *Pearth Articles* and *Episcopacie*, may sweare to recover the *Libertie and Puritie of the Gospel*, as

pell, as it was before, &c. For yee meane, that wee may doe so, *without prejudice of our cause*. But wee haue already shewne, that according to your judgement and doctrine, if wee sweare that which yee would haue vs to sweare, our cause shall bee much prejudged, yea, utterly lost.

9. Fiftlie: Howe can wee sweare, *to remoue these grosse abuses entered in vpon Kneeling*, as yee alleadge; seeing wee thinke, that no such abuses haue entered in vpon it? Yea, our people, trye them who please, will show, that they are as free from all erroneous conceits, concerning that holie Sacrament, as anie living in these Congregations where *Kneeling* is daylie cryed downe.

10 Sixtlie, as for these abuses and corruptions, reckoned vp by you, as the consequentes of the observation of *Festivall dayes*, to passe by that which before wee marked concerning *Kneeling*, to wit, that the granting of this were a great prejudice to our cause, some of these are not abuses at all, as, *cessation from worke*. Agayne, some of them haue not come in vpon the observation of the *Articles of Pearth*, as *Gyysing*, and *Feasting*, (yee meane *excessive Feasting*, for otherwyse it is not an abuse) which onlie fall forth on *Christ-mas Feastivitie*. For sure wee are, that these abuses haue not come by the anniverfarie commemoration of *CHIST'S Nativitie*, in the which by the ordinance of *Pearth Assemblie*, all *Superstitious observation*, and *Prophanation* of that day, or anie other day, is prohibited, and appointed to be rebuked. This the Reverend and learned *Bishop of E D I N B U R G H*, in his defence of the *Act of Pearth Assemblie*, concerning *Feastivities*, P. A G. 63. proveth, because (sayeth hee) wee haue lacked preaching vpon *Christ-mas day*, these fiftie seaven yeares by-

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gone,

gone, in our Church, yet Ryot, Prophanenesse, Surfet, and Drunkennesse, haue not beene wanting.

11. Seauenthlie, as for *Superstitious observation of dayes*, (whereof hitherto wee haue had no experience) wee marvell, that yee can reckon it, amongst the *Consequences* of the observation of dayes: seeing in your judgement, it is all one with the observation of dayes. For yee thinke the *observation* of anie daye, except the LORD'S Day, to bee, in the owne nature of it, *Superstitious*, and *Will-worship*.

12. As for the last part of your *Answer* to our *Argument*, concerning the fore-sayde *period of tyme*; where yee alleadge, that *manie Corruptions*, of *Popish* and *Arminian* *doctrines*, haue entered in the Kirke, &c. wee aske you, Whether yee designe heere an other *period of tyme*, than yee did before? or if yee designe onlie this selfe-same *period of tyme*, (in the which both the fore-sayde *Practicall Abuses*, and these *Doctrinall Corruptions*, haue entered into this Church, accompanying, a yee alleadge, *Pearth Articles*, and *Episcopacie*?) Or, last of all, If yee designe no *period of tyme* at all? If yee take you to this lait, professing, that yee haue heere designed no *period of tyme*; then yee answere not our *Argument*, where-in wee particularlie, and expresselie posed you, concerning that *period of tyme*, vnto which your wordes cited oft before, haue reference. If yee designe the same *period of tyme*, then looke howe yee can escape our preceeding *Argumentes*, concerning that *period of tyme*.

13. But if yee designe an other *period of tyme*, then wee aske you, Whether it bee *prior*, or *posterior*, to the *period of tyme* already mentioned; to wit, the tyme preceeding the bringing in of the *Articles of Pearth*? Yee can not say, that it is *posterior* to it: for yee complayned

playned of *Arminian Corruptions*, even before *Pearth Assemblie*; branding some of the most Learned of our Church, with that *Aspersiō*. And of *Popish Corruptions* of *Doctrines*, yee complayned, when *Pearth Articles*, and *Episcopacie*, were established. For the *Doctrines*, of the *lawfulnessse* and *expediencie* of these things, are, in your judgement, meerlie *Popish*, and *Amichristian*. Neyther can yee say, that it is *prior* to the fore-sayde *period of tyme*: for the tyme præceeding the in-bringing of *Pearth Articles*, comprehendeth all that tract of tyme which interveaned betwixt the *Reformation*, and *Pearth Assemblie*.

14. But wee will yet more evidentlie convince you, by two other *Arguments*, drawne from that part of your *Covenant*, of which wee are now speaking, and from the wordes of this your *Answer*, to our fourth REPLYE; for first in your *Covenant* yee promise, and also will haue vs to promise with you, *To forebeare for a tyme, the practise of Pearth Articles, vntill they bee tryed*, as yee say, *in a free Assemblie*. But this forbearance importeth a manifest prejudice, and wronging of our cause: for this is a fore-acknowledgement, eyther of the vnlawfulnessse, or else of the inexpediencie of the matters, concluded in *Pearth Assemblie*. For wherefore ought wee in this exigence of the Church, to forbear the practise of *Pearth Articles*, rather than of other *Rites* of the Church, except for some greater evill comprehended in them? This will appeare more evident, if wee shall consider the reason alleadged by you, *Pag. 17*, wherefore wee ought now to forbear the practise of these *Articles*: to wit, because *in the case of Scandall, and sensible feare of Superstition*, wee ought to doe so. Now this *case of Scandall* is not in your judgement, a *temporarie*, but a *perpetuall consequent* of *Pearth Articles*. For yee thinke it will ever scandalize the *Papists*, as if we were approaching

approaching to them: Lykewyse yee thinke everie one of them, and especiallie *Kneeling*, to bee *inductiue to sinne*, *ex condicione operis*, by the verie nature and qualitie of the worke it selfe. Whence it followeth, that they are necessarilie and immutablie scandalous; for what-so-ever agreeth to anie thing, in respect of the nature of it, it agreeth to it necessarilie and immutablie. If therefore wee in this respect, sweare *the forbearance of Pearth Articles*, wee shall bee holden to forbear *Pearth Articles*, not for a tyme, but for ever.

15. Next, wee pray you consider, what is meant by the *foresayde Novations*, in that part of your *Covenant*, wherein yee promise to labour to recover the *Libertie* and *Puritie* of the *Gospell*, as it was before the *foresayde Novations*. Certaynlie these wordes can not bee vnderstood of *Novations to bee introduced*, and which haue not as yet entred vnto our Church. For the *Libertie* and *Puritie* of the Church is not as yet lost, yea, not impaired by them, and so needeth not to bee recovered by the removing of them. They must then be vnderstood of the *Novations* mentioned in the *Parenthesis* of your *Covenant*; that, is of all *Innovations* already introduced by *Authoritie*, and their alleadged *Consequents*, which yee promise to forbear, vntill they bee allowed, and tryed by a free *Assemblee*. Hence anie man may conclude, that altho in your *Parenthesis*, yee promise onlie to forbear these *Novations for a tyme*, yet in the wordes immediatellie following, yee condemne and abjure them. For the recovering of the *Libertie* and *Puritie* of the *Gospell*, as it was established before the *foresayde Novations*, importeth manifestlie a removing of all these *Novations*, which eyther in themselves, or in respect of their consequents, are contrarie to the *Puritie* and *Libertie* of the *Gospell*. But all *Novations* already introduced, are in your judgement of this kinde, and therefore

there-fore your *Vowe*, of the *Recovering the Libertie and Puritie of the GOSPELL*, importeth a removing of all the fore-sayde *Novations*.

16. To conclude this *Argument*: Yee may see, that wee haue pryed no more narrowlie into the expreffions of your *COVENANT*, than wee had reason; and haue laboured, not to scarre our selues, and others, with meere shadowes, as yee affirme.

Of our ARGUMENT, Ad hominem, and the weake Retorsion of it, by the Answeres.

17. Nowe wee come to our *Argument*, or *Syllogisme*, AD HOMINEM, which hath so pinched you, that yee haue not attempted to answer to anie of the *Propositions* of it. Our intention in that *Argument*, was to proue, that whether *Pearth Articles* bee abjured in the *Late Covenant*, or not; Yet yee (who came hither, to giue vs satisfaction concerning the *Covenant*) can not, with a safe conscience, averre, or declare to vs, that they are not abjured in it. This wee did evidentlie proue, reasoning thus: What-so-ever *Rites* are abjured in the *Olde Covenant*, they are also, in your judgement, abjured in the *Late Covenant*. But *Pearth Articles*, and *Episcopacie*, are, in your judgement, abjured in the *Olde Covenant*: ERGO, they are, in your judgement, abjured in the *Late Covenant*: and, consequentlie, if yee deale sincerelie with vs, ye must averre, that they are also abjured in the *Late Covenant*.

18. To this yee say, first, that what-so-ever be your judgement, as yee are *particular persons*, yet, at this tyme,
M yee

ye were to bee taken, as *Commissioners* from the whole *Companie* of *Subscribers*. Truelie wee did take you so; and did thinke, that yee who were *Commissioners* from such a *Multitude* of good *Christians*, would haue tolde vs your mynde sincerelie, concerning the full extent of the *Late Covenant*; and, that yee would neyther haue affirmed anie thing as *Commissioners*, which yee doe not thinke to bee true, as yee are *particular persons*; nor yet would haue laboured, so to insnare vs, as to haue bidden vs subscribe a *Covenant*, reallie, and indeede, in your judgement, abjuring those thinges, which wee, with a safe conscience, can not abjure. For, in your judgement, *PEARTH ARTICLES*, and *EPISCOPACIE*, are most reallie abjured in the *LATE COVENANT*, although yee playnlie affirme the contrarie, in your *Answers* to our fourth, fift, and sixt *Demaund*. And (which is much to bee noted) in your *Answer* to our tenth *Demaund*, yee affirme, concerning your selues, That yee, in this *Late Covenant*, haue promised onelie *Forbearance* of *Pearth Articles*. Wee wonder much, howe yee can say so. For who-so-ever by their *Oath* haue tyed themselves to a *Confession*, in the which they firmlie believe *Pearth Articles*, and *Episcopacie*, to bee abjured, those haue indeede abjured *Pearth Articles*, and *Episcopacie*. But yee in the *Late Covenant*, haue tyed your selues by your *Oath*, to the *Little Confession*, or *Olde Covenant*, in the which yee firmlie believe, *Episcopacie*, and *Pearth Articles*, to bee abjured: *Ergo*, in your *Late Covenant* yee haue abjured *Pearth Articles*, and *Episcopacie*: And not onelie yee, but all those who are of that same mynde with you. Whence wee inferred, in that tenth *Demaund*, That none of you can vote freelie in the intended *Assemblie*, concerning *PEARTH ARTICLES*, and *EPISCOPACIE*.

19. Secondlie

19. Secondlie, yee say, that if others of the Subscribers, who are of our judgement, (that is, who are not perswaded that *Pearth Articles*, and *Episcopacie*, are abjured in the *Olde Covenant*;) had come as *Commissioners* at this tyme to vs, our *Argument AD HOMINEM*, had beene anticipated, because it would not haue beene pertinent for them. But yee are deceived, for wee haue ever looked principallie to these, who were the first *Contryvers* of the *Late Covenant*, or had speciall hand in it, that is, to your selues, and to others, who these manie yeares by-gone, haue opposed *Pearth Articles*, and *Episcopacie*, as *Popish* corruptions, abjured in the *Olde Covenant*; and consequentlie haue, in this *Late Covenant*, (in the which that former *Covenant* is renewed) by your owne personall *Oath*, abjured *Pearth Articles*, and *Episcopacie*. If then that other sort of *Commissioners* had come vnto vs, wee would haue sayde to them, that wee can not sweare the *Late Covenant*, because *Pearth Articles*, and *Episcopacie*, are in it abjured. And this wee would haue proved by the lyke *Argument AD HOMINEM*, that is, by an *Argument* grounded vpon the judgement of the contryvers of the *Late Covenant*: as yee may easlie perceaue.

20. Thirdlie, yee say, that wee haue perceaved the insufficiencie of our *Argument*, because wee objected this to our selues: that seeing wee thinke *Pearth Articles*, and *Episcopacie*, not to bee abjured in the *Olde Covenant*, wee may Subscrybe the *New Covenant*, in the which that *Olde Covenant* is renewed. Truelie yee might haue alleadged this, if wee had propounded that objection, and had left it vnanswered. But wee answered it; and brought some reasons (which yee wyselie did passe by, perceaving the force of them) to show, that wee can not convenientlie subscrybe your

Late

Late Covenant; notwithstanding of our *Judgement*, or rather *Opinion* of the meaning of the *Olde Covenant*. We say *Opinion*: for to speake truelie what we thinke, wee doubt, and so doe others with vs, concerning the meaning of some parts of the *Olde Covenant*, touching matters of Ecclesiasticall policie, and haue not so full a perswasion in our myndes concerning those parts, as may bee to vs a warrand of our *Oath*.

21. Fourthlie, where-as yee say, that it was not for vs to inquire in your private opinion, concerning the meaning of the *Late Covenant*, in that part of it, where it tyeth vs to the *inviolable obseruation of the Olde Covenant*, nor was it necessarie for you, to make it knowne to vs; Wee answer, that wee inquired not your private opinion, but the common judgement of all those, who with you these twentie yeares bypast, haue accused vs of *Periurie*, for the alleadged violation of the *Olde Covenant*, sworne by our *Prædecessours*. And truelie wee had more than reason to doe so, because wee most iustlie feared, that yee, who haue so oft accused vs of *Periurie*, for practising *Rites and Ceremonies* abjured, as yee alleadged, in the *Olde Covenant*, sworne by our *Prædecessours*, would much more vehementlie; yea, also with a greater show of probabilitie, accuse vs of *Periurie*, for violation of the *Olde Covenant*, sworne and ratified by our selues in this *Late Covenant*, if wee should stand to the defence of *Pearth Articles* in tyme to come. It became vs therefore; for eschewing of this inconvenient, to inquire of you, and you also sincerelie and playnlie to declare to vs, whether or not wee may Subscribe & swear the *New Covenant*, as it includeth and ratifieth the *Olde*, and yet bee reallie free from all abjuration, or condemning *Pearth Articles*, and *Episcopacie*? And lykewyse whether or not yee, and all others who are of your mynde,

mynde, will holde and esteeme vs free from abjuration of them, not-with-standing of our subscribing of your *Covenant*. These *Questions* requyre a punctuall *Answer*. For if our subscribing of your *Covenant*, may eyther import a reall *Abjuration* of *Pearth Articles*, or if it may make you to thinke, that by vertue of our *Subscription*, wee are reallie, and in-deede, bound to reject them for ever; neyther can wee, with a good conscience, subscribe your *Covenant*; neyther can yee, with a good conscience, requyre it of vs.

22. Fiftlie, from our refusing to subscribe the *Late Covenant*, in so farre as it reneweth the *Olde Covenant*, or *Little Confession*; because that *Confession*, according to your *Interpretation*, or conception of it, importeth an *Abjuration* of *Pearth Articles*, yee collect, first, that vpon this ground wee would not haue subscribed the *Late Confession* anie tyme by-past. Secondlie, That wee can not sweare the *Confession* of anie Church, no, not the *Articles* of the *CREED*, *Petitions* of the *LORD'S PRAYER*, nor *Præceptes* of the ten *COMMANDMENTS*, in respect of the diuerse *Interpretations*, which men giue of them. Wee answer, first, that since the *Little Confession*, is not of *Divine Authoritie*, and since the *Humane Authoritie* which it had, hath these manie yeares by-gone ceased, (as *THE PEACEABLE WARNING*, *Latelie given to the Subjectes in SCOTLAND*, proverth) wee would haue refused our *Subscription* vnto it, ever since wee heard, that it importeth an *Abjuration* of all *Rites*, and *Ceremonies*, which were not receaved in our *CHVRCH* in the yeare 1681; except wee had gotten some *Evidence* to the contrary, sufficientlie satisfying our myndes. Secondlie: As for the *CREED*, *LORD'S PRAYER*, and tenne *COMMANDMENTS*, your *Argument*

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taken from the varietie of mens *Expositions* of them, is farre from the purpose. For, since wee are perswaded, that the *Author*, or *Penne-men* of THEM, neyther intended, nor yet delivered anie thing in them, but *Truth*: and that their *Expression* is authenticke, wee are bound to embrace, and receaue them, not-with-standing of the varietie of *Interpretations*, which men giue of them: neyther is it lawfull to vs, to refuse our *Subscription*, or *Assent*, to them, what-so-ever be the judgement or assent of those who requyre it of vs: beeing allwayes bound to acknowledge the infallible *Authoritie* of them, even when wee doubt of the true meaning of them. Thirddie: As for anie of these later *Confessions* of *Churches*, if the case bee such, as nowe it is in this particular of this *Late Covenant*, that is, if wee bee not bound by anie standing *Lawe*, to subscribe it, and if it bee so lyable to the varietie of *Interpretations*, that it may probable import that which wee thinke to bee contrarie to the *TRUTH*, and if these who requyre our *Subscription*, bee, in our judgement, *Opposers* of the *Truth*, in anie poynt containd in that *Confession*, & may make advantage of our *Subscription*, alleading, that wee are tyed by it, to consent to their *Doctrines*, or *Practises*: we may iustlie, in such a case, denye our *Subscription* to that *Confession*, for the ambiguitie of it; and much more may desire those who vrge vs to subscribe it, to declare vnto vs, before wee giue our *SUBSCRIPTION*, *Whether, or not, that CONFESION, in their judgement, will tye vs to their Doctrines, and Practises.*

23. Last of all: *In modestie*, as yee say, but with a jesting complement, yee present vnto vs, a *Dish* of our owne dressing: yee meane, the lyke *Argument*, *Ad HOMINEM*; which is this: *The Rites and Ceremonies which are not abjured in the Negative Confession, are not abjured*

abjured in this Late Covenant: But the Rites and Ceremonies, which were concluded in *Pearth* Assemblie, are not abjured, as yee say, in the Negative Confession, made anno 1581; therefore they are not abjured in this Late Covenant. The first Proposition, as yee say, is evident, because in the Late Covenant wee are bound no farther, concerning the Negative Confession, but to keepe it inviolable: And therefore, what Rites are not abjured there, are not abjured heere. Lyke-wyse yee say, that the second PROPOSITION can not bee denied by vs, in respect these twentie yeares by-gone, wee haue thought our selues free of Perjurie, notwithstanding of the Oath made 1581, and of our confirming our selues to the Ordinance of *PEARTH*. Good Brethren, yee haue retorted this Argument verie weaklie vpon vs. For, first, wee flatlie denye the Major of your Syllogisme; and withall doe repell the confirmation of it. For altho *Pearth Articles*, were not abjured in the Late Covenant, in so farre as it reneweth the Negative Confession; yet they may bee, and, as it is alreadye proven, they are abjured in that other part of your Late Covenant, where yee vowe and promise, To recover the Libertie and Puritie of the Gospell, as it was established and professed before the fore-sayde Novations. Next, as for your Minor, or second Proposition, wee suspend our judgement of it, vntill wee bee better informed and advysed: doubting, as wee sayde before, concerning the meaning of those parts of the *Olde Covenant*, which concerne matters of Rite or Ceremonie. Neyther doeth the confirmation of your Minor trouble vs; for wee haue thought our selues free of Perjurie these twentie yeares by-gone, not for anie certayne perswasion which wee had, that *Pearth Articles* are not abjured in the *Olde Covenant*; but because wee did not personallie swear that Covenant, and are not tyed to it, by the

Oath

Oath of those who did Subscribe it: which wee are readie to demonstrate by irrefragable *Argumentes*. Yee see then your *Argument* retorted vpon vs, pearceth vs not at all: and the *Reader*, may perceauē that our *Argument* hath bene so forcible throwne vpon you, that yee haue not taken vpon you to answer anie part of it. If ye had had evidence of the *Truth* for you, yee would not onlie haue retorted our *Argument*, but also by answering it punctuallie, showne, that it strayteth not you: and if yee had bene exact *Resolvers*, yee would not haue gone about to haue satisfied vs with a naked *Argument in contrarium*.

24. Before wee leaue this poynt, that it may bee knowne to all, what reason wee haue to insist in this our *Argument*, *AD HOMINEM*, and that wee haue proponed it, not to catch advantage of you, but to get satisfaction to our owne myndes, concerning the *COVENANT*, and your sinceritie in vrging vs to Subscribe it, wee will collect out of that which hath bene alreadie sayd, some *INTERROGATORIES*, which wee pray you to answer punctuallie, if yee intende to giue vs satisfaction. The first is, Whether or not your declaration of the extent of the *LATE COVENANT*, to wit, that it extendeth not it selfe to the abjuration of *Pearth Articles*, bee not onlie *VERA*, true in it selfe, but also *VERAX*, that is, consonant to your mynd, and to the mynde of the chiefe Contryvers of it? The reason wherefore wee propone this question, yee will perceauē by these that follow. Secondlie, seeing yee and others the chiefe Contryvers of the *Olde Covenant*, haue bene ever of this mynde, that *Pearth Articles*, and *Episcopacie*, are abjured in it; wee aske, Whether yee all tying your selues by this *LATE COVENANT*, to the inviolable observation of the *OLDE COVENANT*, haue

haue tyed your selues to it in all the particular poynts, which yee conceived to bee contained in it, or onelie in some of them? Did yee by *mentall reservation*, except anie part of that *OLDE COVENANT*, or in particular did yee except that part of it, in the which, *Perpetuall continuance in the Doctrine & Discipline of this Church* is promised? Or if that part was not excepted, did yee put anie new glosse vpon it which it had not before? And if yee did not, whether or not yee renewing the *Oath* of perpetuall observation, of the *Doctrine and Discipline of this Church*, as it was *Anno 1581*, haue not onlie reallie, but also according to your owne conception of that part of the *OLDE COVENANT*, abjured all *Rites and Ceremonies*, added to the Discipline of this Church, since the fore-sayde yeare; and consequentlie, the *Articles of Pearth*, and *Episcopacie*? Thirdlie, seeing yee so confidentlie averre, that *Pearth Articles* are abjured in the *Olde Covenant*, howe can yee denye them to bee abjured in the *New Covenant*, except yee acknowledge a substantiall difference, betwixt the *Olde and New Covenant*? Fourthlie, if yee grant that they are reallie and indeed abjured in the *Late Covenant*, how can yee faythfullie and sincerelie say to vs, or to anie other, that they are not abjured in it? Fifthlie, how can yee, and all others, (who with you haue reallie, and also according to your owne conception of the *Olde Covenant*, abjured *Pearth Articles*, and *Episcopacie*, by renewing of it) voyce freelie, in the intended *Assemblee*, concerning these things; seeing yee are tyed by your *Oath*, to condemne and abrogate them? Sixtly, How can wee concurre with you in an *Oath*, wherein wee are infallible perswaded that yee haue abjured *Pearth Articles*, and *Episcopacie*? Seauenthly, If wee concurre with you in that *Oath*, will yee not (as wee objected in our *REPLYE*, but yee haue not answered it) thinke vs bound

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by our *Oath*, to condemne *Pearth Articles*, and *Episcopacie*? And will not yee thinke your selues bound in conscience to tell vs, and all others, that which yee thinke to bee truth, and may make much for your cause, to wit, *That the wordes of the Covenant haue but one sense*, and that in that one sense *Pearth Articles* are abjured?

25. Yee, and all others, may nowe see, howe unjustlie yee sayde, That wee would haue the *Covenanters*, agaynst their intention, *And whether they will or not, to dis-allowe, and condemne Pearth Articles, and Episcopall Governement, lest they bee tryed in a free Assemblie*. God knoweth, how farre wee detest all such dealing, and this vindication of our two *Argumentes* (wee added also a third, but yee haue swallowed it) brought by vs, to proue, that *Pearth Articles*, and *Episcopacie*, are abjured in your *Late Covenant*, will sufficientlie cleare vs of this imputation, to all vnpartiall Readers.

26. Wee did not onelie alleadge, as yee say, that *your Supplications to his Majestie were fullie satisfied, by the last PROCLAMATION*; but grounding an *Argument* vpon your *Answer*, to our fourth *Demaund*, wee reasoned thus: If in all your *Supplications*, yee haue onelie fought the removing of the *Service-Booke, Booke of Canons, and New High Commission*; not complayning of anie other *Novations*, already introduced: And, seeing his Majestie hath graunted this vnto you, what reason haue yee to say, that his Majestie hath not satisfied your *Supplications*? This our *Argument*, yee haue turned to a meere *Allreadgeance*, lest yee should haue troubled your selues, with answering it.

Whether

*Whether, or not, we may forbear
the practise of PEARTH ARTICLES,
untill they bee tryed in a FREE
ASSEMBLIE.*

27. Wee come now to the consideration of that, which your *COVENANT*, by your owne confession, tyeth vs to; to wit, *The forbearance of PEARTH ARTICLES, untill they bee tryed in a free Assemblie.* And first, where-as yee say, That *the urging of the Service Booke, is a sufficient reason for forbearance of PEARTH ARTICLES, till an Assemblie;* wee professe, that wee can not see the equitie, and force of this reason. For the *Service-Booke* may be holden out, albeit *Pearth Articles* were not forborne at this tyme; yea, altho they should never bee removed. And the more obedient, Subjects were at this tyme, to his Majesties lawes allreadie established, the greater hope might they haue of obtaining their desires.

28. Ye bring 2 *Argumētts*, to proue the lawfulness of the forbearance of *Novations* already introduced. One is, that the *Articles of Pearth* establishing them, were concluded onlie for satisfying the King, and not to presse anie man with the practise of them: And because the Act it selfe (ye meane, the Act concerning Kneeling) giveth warrand, to forbear the practise of them at this tyme, when the memorie of *Superstition* is revived. But this reason doeth nowayes satisfie our consciences. For, to begin with the last part of your *Answer*; THE MEMORIE OF SUPERSTITIOUS CELEBRATION OF THE LORD'S SUPPER, is not renewed in this Kingdome, for ought wee know. And, if yee meane, that it is renewed by the
Service

Service-Booke; suppose that were true, yet, yee know, the *Service-Booke* is discharged, by the *Act* of Councell, at his Majesties commandement. Secondlie, the *Act* of *Pearth*, giveth no warrand to forbear *Kneeling*, vpon everie suspicion or apprehension of *Superstition*, re-entring vnto this Church. Your *Argument*, which yee brought to proue this, from the narratiue of that *Act*, in your *Answer* to our nyth *Demaund*, is confuted moſte playnlie by vs in our *Replie* to your *Answer*: and wee shall agayne ſpeake of it in our *D V P L Y E*, to your ſecond *Answer* concerning that *Demaund*.

29. As for the other two parts of your reaſon, they are contrarie to the verie wordes of the *Acts* of *Pearth Aſſembly*. The firſt part is contrarie to the *Narratiue* of all theſe *Acts*, wherein no mention is made of ſatisfying the *King*, but of other motiues taken from the expedience, or vtilitie of the matters themſelues. The ſecond part is contrarie to the tenour of the *Deciſion*, or *Determination* of theſe *Acts*: in the which by theſe formall wordes, *The Aſſembly thinketh good: the Aſſembly ordaineth: Kneeling* in the Celebration of the Sacrament, *Feaſtiuall dayes*, &c. are enjoyned.

30. Wee heare of a childiſh, and ridiculous concept of ſome, who thinke that theſe wordes, *The Aſſembly thinketh good*, importe not an Eccleſiaſticke conſtitution, but a meere advyſe, or counſell. This apprehenſion proceedeth from ignorance: for that phraſe is moſt frequentlie vſed by Councells, in their decrees. In that *Apoſtolicke Councell*, mentioned *A c t s 15*, the word *ἔδοξε*, and *ἔδοξε ἡμιν*, are expreſſlie vſed, *verſe 22. 25. 28*. In the *Councell* of *Ancyra*, *Can. 1. & 2*. the word *ἔδοξε* is vſed. In that Great and firſt *OEcumenicke Councell* of *Nice*, *Can. 5*, yee haue theſe wordes:
καλῶς

καλῶς ἔχεν ἑδοξεν, *Can. 8. ἑδοξε τῇ αἰγία, καὶ μεγάλη συνόδῳ, Can. 11. ἑδοξε τῇ συνόδῳ.* In the third Councell of Carthage, *Can. 1. 2. & 3.* the word placuit is vsed, & in codice Canonum, *Ecclesia Africana Græco-Latino passim habetur vox PLACUIT ἡρεσεν.* And from the Greeke word ἑδοξε, the Decrees of the Apostolicke Councell were called τὰ δόγματα, *Act. 16. 4.* Yea, also the Civill Decree of *Cæsar Augustus, Lvske 2. verse 1.* is called δόγμα, *edictum, placitum.* And in the Civill Lawe, the Constitutions of Emperours, are called *Principum placita, Instit. de Jure naturali, §. 6. & 9. Quod Principi placuit, Legis habet vigorem,* sayeth *Ulpianus, ff. de Constit. Principum, Lege 1:* Where *Quod Principi placuit,* signifieth as much, as *Quod Princeps constituit.*

31. Your other Reason, (which yee bring to prove the lawfulnessse of the forbearance of *Peareth Articles*) is, That it is lawfull to sweare the forbearance of a thing indifferent, in the case of Scandall, and sensible Feare of Superstition, in others. Yea, yee thinke, that by doing so, yee haue sworne Obedience to the Commandement of GOD, which forbiddeth the doing of that where-by others may bee scandalized. This Reason moveth vs no more than the first: For, as for your feare of farther Superstition, it is now groundlesse, and causelesse, in respect of the gracious Promises contayned in his Majesties PROCLAMATION. But although it were a feare justlie conceived; and although the eschewing of an Evill justlie feared, bee a thing good, and desirable; yet wee ought not, for the eschewing of it, disobey the lawfull Commandementes of our Superiours. For this were to doe Evill, that Good might come of it; which the Apostle condemneth; *Ro m. 3. verse 8.*

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Of SCANDALL; and whether or not
wee may denye Obedience to the Lawes
of our Superiours, for feare of
Scandall causeleslie taken?

32. As for that other motiue of *Scandall*, for which yee alleadge, that wee who thinke the matters concluded in *Pearth Assemblie*, to bee *indifferent*, and *lawfull*, may sweare the *forbearance* of them; wee pray you, tell vs, What kynd of *Scandall* it is, which, as yee alleadge, is taken at the *practise* of *Pearth Articles*? Yee knowe, that *passiue Scandall*, is eyther procured by the *enormitie* or *irregularitie* of the fact it selfe, (to wit, when eyther it is a Sinne, or else hath a manifest shoue of sinne) or else it is not procured, but *causeleslie* taken by some, eyther through *malice*, or else through *weaknesse*. Nowe, which of these two sortes of *Scandall* whould yee haue vs to acknowledge, in the *practise* of *Pearth Articles*? If the first, then yee would haue vs to condemne *Pearth Articles*, before they bee tryed in a *free Assemblie*: which is contrarie to your *Protestation*, and no lesse contrarie to our *Resolution*. For, if wee acknowledge anie *enormitie* in the *practise* of *Pearth Articles*, *ex ipsa conditione operis*, wee shall bee holden to condemne them, and abstayne from them for ever.

33. If yee will haue vs to acknowledge, that the *Scandall* following vpon the *practise* of *Pearth Articles*, is of the second sort, that is, is *causeleslie* taken; and, that for such a *Scandall*, whether it bee taken through *weaknesse*, or *malice*, wee ought to abstayne from the doing of a thing *indifferent*, although it bee enjoyed by a lawfull *Authoritie*; (for yee generallie affirme, that
all things,

all things, which are not *necessarie*, and *directlie* commanded by GOD Him-selfe, ought to bee omitted, for anie Scandall what-so-ever, altho it bee causeleslie, yea, and most maliciouslie taken, and that not-with-standing of anie humane precept, or lawe, enjoying them. See the *Dispute agaynst the English Popish Ceremonies*, Part. 2. Cap. 8. Sect. 5. & 6. Item Cap. 9. Sect. 10.) then wee protest, that wee differ so farre from you in this poynt, that wee thinke, that for no Scandall, causeleslie taken, can wee sweare such a forbearance of *Pearth Articles*, as yee would haue vs. And wee marvell from whence yee haue learned this strange, and moſte haſke Doctrine, that for Scandall, causeleslie, yea, maliciouslie taken, a man may totallie, and absolutelie, denye Obedience, to the *Lawes* of *Superiours*.

34. The Author of the *Dispute* even now cited, alleadgeth for his opinion, some Schoole-men, acknowledging the trueth of it: and hee nameth *Cajetane*, and *Bannez*, who (sayeth hee) affirme, that wee should abstayne, even a *spiritualibus non necessariis*, when Scandall ariseth out of them. Hee might haue cited for this tenet, *Thomas*, and all his *Interpreters*, (even altho hee had beene but slenderlie acquaint with them) as well as these two: For they all doe say so. But truelie he much mis-taketh them, when hee alleadgeth them for his opinion. For, first, none of them ever taught, that wee ought to abstayne totallie and altogether, from anie spirituall duetie for the Scandall, eyther of the weake, or malicious: Secondlie, when *Thomas* and others following him, say, That *bona spiritualia non necessaria sunt dimittenda propter Scandalum*, they speake directlie de *eis qua sunt sub consilio, non vero sub precepto*, of matters of Councell, and not commanded by anie *Authoritie*, diuine or humane: and the most which they say of them, is, that

is, that such things *sunt interdum occultanda, vel ad tempus differenda*, that is, may at some tymes, and in some places, bee omitted, for eschewing the Scandall of the weake. Thirdlie, the most accurate *Casuists*, and *Interpreters of Thomas*, differ much about this question, Whether or not, things that are commanded by positive Lawes, Civill, and Ecclesiasticall, may bee omitted at any tyme, for eschewing Scandalum pusillorum, the Scandall of the weake. Dyverse of them denye this, to wit, Navarrus, in *Manual. Cap. 14. §. 44. Vasquez, Tom. 5. Tract. de scandalo, dubio primo, §. 5. Becanus in summa Theologia, Part. 2. Tom. posteriori, Tract. 1. Cap. 27. Quest. 5. Ferdin. de Castro Palao, in opere morali, Tract. 6. Disp. 6. Punct. 16. Duvallius, in 2am 2æ Diva Thoma, Tract. de Charitate, Quest. 19. Art. 5. And for their judgement, they cite *Thomas, Durandus, Almainus, Anton. Florent.* and manie others. Fourthlie: Those of them who thinke, that things commanded by humane Lawes, may bee omitted in the case of Scandall, admit not, as yee doe, such an omission of the thing commaunded, in the case of Scandall, as is conjoynd with a flatte Disclayming of the *Authoritie of the Lawe*. For they tell vs, that wee ought not, for anie Scandall of the weake, denye Obedience to the *Precepts*, or *Lawes*, of our *Superiours*, when-so-ever all other *Circumstances* beeing considered, wee are tyed, or oblinded, to the obedience of them. The omission, then, of the thing commaunded, which they allowe, is onelie a *partiall and occasionall forbearance*, and not a *totall abstinence from Obedience*, or *disclayming the Authoritie of the Lawe*. See *Valentia, Tom. 3. Disp. 3. Quest. 18. Punct. 4. & Suarez, de triplici Virtute, Tract. 3. Disp. 10. Sect. 3. §. 9.**

35. But the forbearance of *Pearth Articles*, which yee requyre of vs, is conjoynd with a flatte disclayming of the

of the *Authoritie* of all the *Laws* which established them. And yee will haue vs to *forbeare* these *Articles*, at this tyme, when all the particular *Circumstances*, which wee ought to regarde, beeing considered, wee are tyed to *Obedience* of them; especiallie, if wee looke to the *will* and *mynd* of the *Law-givers*, and of our present *Superiours*. Wee iustlie say, that you will haue vs to *disclayme*, all-to-gether, the *Authoritie* of these *Laws*. For who-so-ever resolue, and determine, not to practise *Pearth Articles*, vntill they bee tryed in a *New Assemblie*, and established by a *New Parliament*; these are purposed, never to obey them; except they bee tyed by *new Lawes* and *Actes*, concluded in a *New Assemblie*, and *Parliament*: And, consequentlie, are resolved, never to regarde and obeye the *Lawes* or *Actes* of *Pearth Assemblie*, and the *Parliament*. 1621, which established these thinges. But so it is, yee would haue vs to resolue, yea, to promise, and sweare, not to practise *Pearth Articles*, vntill they bee tryed in a *New Assemblie*, and established by a *New Parliament*: EAGO, yee would haue vs to promise, not to practise *Pearth articles*, except wee bee tyed, or obliedged, by *New Lawes*, to practise them: and, consequentlie, would haue vs, never to regarde, or obey, the *Actes* of *Pearth Assemblie*, and *Parliament*. 1621.

36. This kynde of forbearance, to wit, which is conioyned with a playne disclayming of the authoritie of the *Lawes* made by our *Superiours*; can not bee excused with your pretence of *Scandall* causeleslie taken. This wee proue: First, by a position granted by your selues, and so evidentlie true, that no man can denye it. The Author of the *Dispute*, agaynst *English Popish Ceremonies*, Part. 1. Cap. 4. Sect. 4. sayeth, That it were *Scandall*, not to obey the *Lawes* of the Church, when they

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prescribe things necessarie, or expedient for the eschewing of Scandall: And, that it were contempt, to refuse obedience to the Lawes of the Church, when wee are not certaynlie perswaded, of the vnlawfulnessse or inexpediencie of things commanded. Now, if such a refusing of obedience, bee both a Contempt, and a Scandall, it followeth manifestlie, that no man for eschewing of Scandall causeleslie taken, ought in such a case to refuse obedience. Hence wee reason thus: who-so-ever are not perswaded of the vnlawfulnessse or inexpediencie, of the things commanded by their Superiours; and on the contrarie thinke them to bee expedient *ad vitandum Scandalum*; these ought not for eschewing of Scandall, refuse obedience to the lawes and ordinances of their Superiours. But so it is, wee are neyther perswaded of the vnlawfulnessse, nor of the inexpediencie of *Pearth Articles*: yea, on the contrarie, wee thinke that the *Acts of Pearth Assemblies*, enjoyneth things verie expedient for eschewing of Scandall: ERGO, wee ought not for eschewing of Scandall causeleslie taken, to refuse obedience to them. The Major of this our first Argument, is alreadie proven. The Minor is conforme to the light of our owne consciences, as GOD knoweth: and therefore so long as wee are of this mynde, wee can not denye obedience to the ordinances of our Superiours, for anie feare of Scandall causeleslie taken.

37. Secondlie, that which may bee removed by information or instruction, can not bee a warrand to vs, of a totall abstinence from the obedience of Lawes, or, which is all one, of an avowed disclayming of the Authoritie of them. But the Scandall of the weakes, taken by the practise of *Pearth Articles*, may bee removed by information, or instruction: ERGO, it can not bee a warrand to vs, of a totall disclayming of the Authoritie of the Lawes, whereby these *Articles* were established.

38. Thirdlie,

38. Thirdlie: If for *Scandalls* taken, especiallie by the *Malicious*, wee may disclayme the Authoritie of a *Law*, then wee may ever disclayme the Authoritie of all *Lawes*, of the Church or Estate. For there is nothing commanded by *Lawes*, but some, eyther through weaknesse, or through malice, may take offence at it,

39. Fourthlie, Wee ought not for eschewing *Scandall causeleslie taken*, to injure or offend anie man, by denying to him, that which is due to him, and therefore wee ought not, for eschewing *Scandall causeleslie taken*, to offend and injure our *Superiours*, in *Church* and *Policie*, by denying to them that obedience which is due to them. The antecedent is cleare by manie examples. For if a man bee Excommunicated, shall his Wyfe, Children, and Servants flee his companie, and so denye to him these dueties which they owe to him, for feare that others bee *Scandalized*, by their keeping of companie with an Excommunicate Person? And if they may not for eschewing of *Scandall*, abstayne from these dueties, which they owe to a private person, much lesse may wee abstayne from that obedience, which we owe to our *Superiours*, having publicke charges in *Church* and *Policie*, for eschewing of *Scandall causeleslie taken* by others.

40. Fiftlie, What if the thing commanded, bee enjoyned by the civill Magistrate, vnder payne of death, and by Ecclesiasticall *Authoritie*, vnder payne of Excommunication, shall wee for feare of a *Scandall causeleslie taken*, which may bee removed by information, or for the *Scandall* of the malicious, who will not bee informed at all, abstayne from the doing of a thing lawfull and expedient, enjoyned by *Authoritie*, and by so doing, incurre these most grievous punishments of Death Temporall, and Spirituall? Wee beliethe, that
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your selues, who speake most of *Scandall*, would bee loath to take such a yoke vpon you.

41. Sixtlic, The denying of obedience, to the lawfull commandments of our *Superiours*, is forbidden in the fift *COMMANDEMENT*, and consequentlie it is a sinne. Shall wee then for a *Scandall causeleslie taken*, denye obedience to our *Superiours*, and so incurre the guiltineess of sinne? Yee commonlie answer to this, that the *Negative Part* of the fift *COMMANDEMENT*, which forbiddeth *the resisting of the power*, *ROM. 13. VERS. 2.* and in generall the denying of obedience to *Superiours*, is to bee vnderstood *with the exception of the case of anie Scandall taken by others*. For if wee see, (say yee) that anie may, or will take offence, at the doing of that which is commanded by our *Superiours*, wee are not holden to obey them: and our denying of obedience to them in such a case, is not forbidden in that *COMMANDEMENT*.

42. But, first, wee aske, what warrant yee haue to say, that the *negative part* of the fift Commaundement, is to bee vnderstoode *with the exception of the case of Scandall*, more than other *negative Preceptes* of the second Table? Secondlie: As men may take offence, eyther though *weaknesse*, or *malice*, at our doing of the thing commaunded; so they are mooste readie to stumble at our denying of Obedience to the lawfull *Commaundementes* of our *Superiours*: For they will take occasion, by our carriage, to doe that, vnto which by nature, they are mooste enclyned; to wit, to vilipende *Lawes*, and the *Authoritie* of their *Superiours*. Shall wee, then, for the *eschewing of a Scandall causeleslie taken*, not onelie refuse to our *Superiours*, the duetie of Obedience, which they craue of vs; but also incurre an other *Scandall*, and that a factre more perillous one. Thirdlie: Wee haue already showne,

showne, that the *negative parte* of the fift Commaundement, is not allwayes to bee vnderstoode with the exception of the case of *Scandall causeleslie taken*. For, Wyues, Children, and Servantes, must not denye *Obedience*, and familiar conversation to their Husbandes, Parentes, and Masters, which are excommunicated, for feare that others, through *weaknesse*, or *malice*, bee scandalized there-at. Fourthly: As yee saye, that the *Precept* concerning *Obedience* to *Superiours*, is to bee vnderstoode with the exception of the case of *Scandall causeleslie taken*; so wee, with farre better Reason, saye, that the *Precept*, of *eschewing Scandall causeleslie taken*, is to bee vnderstoode with the exception of the case of *Obedience peremptorie requyred*, by our lawfull *Superiours*, as wee shall shoue in our next *Argument*.

Whether the PRECEPT of OBE-
DIENCE to SUPERIOURS, or the PRE-
CEPT of eschewing SCANDALL,
be more obligatorie?

43. Last of all: When a man is peremptorie vrged by his *Superiours*, to obey their *lawfull Commandements*, and in the meane tyme fearèth, that if hee doe the thing commanded by them, some, through *weaknesse*, shall be scandalized, by his carriage; in this case, hee is not onlie in a *difficultie*, or *strait*, betwixt the *Commandement of Man*, and THE *COMMANDEMENT OF GOD*, who forbiddeth vs to doe that *where-by our weakè Brother may bee offended*; but also hee seemeth to bee in a *strayt betwixt two of GOD'S Commandementes*; to wit, betwixt that *Precept* which forbiddeth the doing of

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anie thing, where-by the weakē may bee scandalized, and that other Precept which forbiddeth the resisting of *Authoritie*; and telleth vs, that *who-so-ever resisteth the Power, resisteth the Ordinance of GOD*. Nowe, seeing *GOD'S Preceptes* are not repugnant one to another, neyther doeth *GOD* by His Lawes laye vpon vs a necessitie of sinning, out of all question, in this case, wee are fred from the *Obligation* of one of these *Preceptes*: and that which doeth not so strictlie tye vs, or is lesse obligatorie, must needs giue place to the other, which is of greater *Obligation*. Yee commonlie saye, that the *Precept* of *Obedience* to *humane Authoritie*, must giue place to the *Precept* of *eschewing Scandall*, altho it bee causeleslie taken: And, to confirme your *Affertion*, yee saye, that the *Ordinance* of a *Superiour*, can not make that fact to bee free of *Scandall*, which other-ways would bee *scandalous*; and, that a fact, vpon which anie *Scandall* followeth, ought not to bee done for the *Commandement of Man*. Whence yee collect, that, in such a case, wee ought not to regarde, or obeye, the *Commandement* of our *Superiours*.

44. This your *Reason* can not bee good, because we can easilie retort the *Argument*, and saye to you, that in such a case wee ought not to regarde the *Scandall causeleslie taken* by our weakē brethren, so farre, as to denye *simptie*, and *absolutelie*, *Obedience* to our *Superiours* for it; and that because the *sinne* of *Disobedience* ought to bee eschewed: and no *Scandall* of weakē brethren causeleslie taken, can make that fact, not to bee the *sinne* of *disobedience*, which other-ways, that is, *extra casum scandalis*, would bee the *sinne* of *disobedience*. For it is certayne, that (laying aside the case of *Scandall*) to denye *Obedience* to the *Ordinance* of our *Superiours*, enjoyning, and peremptorie requiring of vs, thinges lawfull, and expedient,

expedient, is reallie the sinne of *Disobedience*. Yee will saye, that the scandall of weake brethren, may make that *Fact*, or *Omission*, not to bee *Disobedience*, which other-ways would bee *Disobedience*; because wee ought not for the *Commaundement* of man, doe that where-by our weake brother may bee offended: and so the *Precept* of *Obedience* bindeth not, when offence of a weake brother may bee feared. On the contrarie wee saye, that the lawfull *commaundement* of *Superiours*, may make that *Scandall* of our weake brethren, not to bee imputed vnto vs, which other-ways would bee imputed vnto vs, as a matter of our guiltinesse; because wee ought not, for feare of *Scandall* causeleslie taken, denye *Obedience* to the lawfull *Commaundementes* of our *Superiours*.

45. Agayne, yee say, that when *Scandall* of weake brethren may bee feared, the *Precept* of *Obedience* is not obligatorie, in respect the thing commaunded by our *Superiours*, altho it bee in it selfe lawfull, yet it becometh *unexpedient*, in respect of the *Scandall* which may followe vpon it. Nowe, (saye yee) the *Ordinances* of our *Superiours* are not obligatorie, when the things commaunded by them are *unexpedient*. Wee, on the contrarie, saye, that when our *Superiours* requyre of vs *Obedience* to their lawfull *Commaundementes*, the *Precept* of eschewing *Scandall*, is not obligatorie; in respect wee ought not, for *Scandall* causeleslie taken, omit *necessarie duties*, which GOD in His Law requyreth of vs: In which number, wee moſte iustlie doe reckon, THE D V E T I E O F O B E D I E N C E, which wee owe to the lawfull *Commaundementes* of our *Superiours*.

46. As for that which yee saye, that when *Scandall* may bee taken at the doing of the thing commanded, then the thing commanded becommeth *unexpedient*, and so ought not to bee obeyed; that yee bee not more deceived

ceaved by this errour, wee pray you marke, that a thing commanded by our *Superiours*, in *Church*, or *Policie*, may bee two wayes *inexpedient*, to wit, eyther in respect of some particular Persons, who through *weaknesse* or *malice* doe stumble at it, or else in respect of the bodie in generall, because it is contrarie to *Order*, *Decencie*, and *Edification*. If the thing commanded bee *inexpedient* the first way onlie, wee may indeed, in such a case, for *eschewing* the *Scandall* of the *weake*, forbear the practise of the thing commanded *hic*, & *nunc*, in some particular places, and tymes: provyding alwayes wee doe this, *Without offence of our Superiours*, and *without the Scandall of others*, who by our forbearance may bee made to vilipend the *Authoritie of Lawes*. But wee, can not in such a case *totallie* and *absoluelie*, deny obedience to a *Law*, as wee have alreadie proven. Neyther is your *Argument* brought to the contrarie valide, in respect wee ought more to looke to the vilitie and benefite, which the bodie of the *Church* may receive by the thing commanded, and by our *Obedience* to our *Superiours*, than to the harme which some particular Persons may receive there-by.

47. If the thing commanded, bee in our private judgement *inexpedient* the second way, wee ought not for that to deny *Obedience* to the *Lawes* of the *Church*; ♦ for when the *inexpediencie* of a thing is questionable, & probable *Arguments* may bee brought *pro* and *contra*, concerning the expediencie of it, wee have sufficient warrand to practise it, if the *Church* by her publicke decree hath declared, that shee thinketh it expedient. Your errour, who are of the contrarie mynde, is verie dangerous, & may proue most pernicious to the *Church*, for it maketh the *Church* obnoxious to perpetual *Schisme*, & *disconformitie* in matters of externall *Policie*: in respect
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men ordinarilie are divyded in judgement, concerning the expedience of these thinges. Suppose, then, that in a *Synode* consisting of an hundredth Pastors, threescore of them thinke this, or that particular *Ceremonie* to bee expedient for the good of the *Church*; and in respect of the plurality of their voices, mak an *Act* to be concluded for the establishing of it, shall the remnant fourtie, who are of the contrarie judgement, denye *Obedience* to the *Act* of the *Synode*, because they are perswaded, that the thing concluded is *inexpedient*; and shall they by doing so, rent the bodie of the *Church*? Truelie, if wee were all of your mynde, wee should never haue *Peace* nor *Unitie* in this *Church*. Yee will say, perhaps, that this our *Argument*, is *Popish*, and leadeth men to acquiesce, without tryall, or examination, in the Decrees of the *Church*. Wee answer, that in matters of fayth, the trueth where-of may bee infalliblie concluded out of GOD'S word, wee ought not, without tryall, to acquiesce into the Decrees of the *Church*. And in this respect wee dissent from the *Papistes*, who ascribe too much to the *Authoritie* of Councells, as if their Decrees were infallible. But in matters of *Policie*, if we bee certayne, that in their owne nature they are indifferent, and if the expedience of them onlie bee called in question, seeing no certayne *Conclusion*, concerning their *expedience*, can bee infalliblie drawne out of GOD'S Word, which hath not determined, whether *this* or *that* particular *Rite* bee agreeable to *Order*, *Decencie*, and *edification*; wee ought to acquiesce into the *Decree* or *Constitution* of the *CHURCH*, altho it bee not of *infallible* *authoritie*: and that partlie because it is impossible, that other-ways wee can agree in one *Conclusion*, concerning matters of this nature; and partlie, because if wee denye *Obedience* to the *Decree* of the *CHURCH* in such matters, our *Disobedience* shall proue farre more

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unexpedient; and hurtfull to the CHVRCH, than our *Obedience* can bee.

48. Seeing, then, what-so-ever yee haue hither-to sayde, concerning the *Question* proponed by vs, may bee easilie aunswered, with a *retortion* of the *Argument*, vpon your selues; that wee may eschewe all such *Logomachie*, wee must take some other course, and trye which of these two *Preceptes* is in it selfe of greater *moment*, and *obligation*: for thence wee may collect, which of these two *Preceptes* doeth obledge vs in the case fore-sayde; the other giving place to it, and not obliedging vs at all, in that case. If yee say, that the *Precept* which forbiddeth vs to doe that *where-by our weake brother may bee scandalized*, is in it selfe more *obligatorie*, or doeth more striclie tie vs to the obedience of it, as beeing of greater *moment*, yee must bring a solid *Reason* for you, which wee thinke yee will hardlie finde. Wee knowe yee saye, that the *Precept* concerning *Scandall*, is more *obligatorie*, and of greater *moment*; because it concerneth the *losse of the soule of a Brother*: But this *Reason* is not valide; first, in respect our Brother, if hee bee scandalized, by our *Obedience* to our *Superiours*, sinneth not by our default, who doe obey: For our carriage, in giving *Obedience*, is such, as may rather *edifie* our Brother. Secondlie: The *Precept* which forbiddeth *Disobedience*, concerneth the *losse both of our owne soules, and of the soules of others*, who may bee entysed to that sin, by our denying *Obedience*, to the lawfull commandements of our *Superiours*. Thirdlie. If that *Precept* of eschewing *Scandall*, causeleslie taken, doe so striclie obledge vs, when our *Superiours* requyre *Obedience* of vs, it may happen, that a man shall bee in an inextricable perplexitie, not knowing whether hee shall obey, or denye *Obedience* to the *Commandements* of his *Superiours*:
in respect

in respect hee may feare the *Scandall of the weake*, whether hee obey, or denye *Obedience*. For, as wee sayde before, manie are most readie to bee *Scandalized* by our denying of *Obedience* to our *Superiours*, in thinges lawfull, and otherwyse expedient: and that because wee by nature are most vnwilling to bee curbed, and to haue our *Libertie* restrayned, by the *Lawes* of our *Superiours*. For this cause (as *Calvin* iudiciouslie noteth, *Instit. Lib. 2. Cap. 8. §. 35.*) GOD to allure vs to the duetie of *Obedience* to our *Superiours*, called all *Superiours, Parentes*, in the fift *COMMANDEMENT*.

49. But wee, with good warrand, doe averre, that the *Precept* which forbiddeth resisting of the *Civill* power, and in generall the denying of *Obedience* to the lawfull *Commandements* of our *Superiours*, is of greater obligation and moment. And, first, wee proue this by an *Argument* taken from the dyverse degrees of that care, which wee ought to haue of the *Salvation* of others: for this care tyeth vs to three thinges; to wit, first, to the doing of that which may be edificatiue, and maye giue a good example to all. Secondlie: to the eschewing of that which may bee *Scandalous*, or an evill example to all; that is, to the eschewing of everie thing, which is eyther sinne, or hath a manifest shewe of sinne. Thirdlie: To abstayne even from that, which altho it bee lawfull, yet it may bee, to some particular persons, an occasion of sinne. Of these, the first two are most to bee regarded, in respect they concerne the good of all, which is to bee preferred to the good of particular persons. Hence wee inferre that the *Precept* of *Obedience* to *Superiours*, which prescribeth an *Act* edificatiue to all, because it is an exercise of a moste eminent and necessarie vertue, is more obligatorie, and of greater moment, than the *Precept* of eschewing *Scandall*,

dall, causeleslie taken, by some particular persons.

50. Secondlie: That the *Precept* of *Obedience* to our *Superiours*, is of greater Moment, and consequentlie more obligatorie, than the *Precept* of eschewing *Scandall*; is evident by these reasons which are brought by our *Divynes*, to show where-fore the first *Commandement*, hath the first place in the second Table: to wit, first, because it commeth nearest to the nature of *Religion* or *Pietie*, commanded in the first Table, whence (as your owne *Amesius* noteth in his *Medulla*, *Lib. 2. Cap. 17. §. 13.*) the honouring and obeying of *Parents*, is called by prophane Authors, *Religion and Pietie*. Secondlie: This *Precept*, is the ground and sinew, (sayeth *Pareus*, in his *Catechericke* explication of the first *Precept*,) of the *Obedience* which is to bee given to all the rest of the *Precepts*, of the second Table. Two reasons are commonlie brought of this: One is, that all Societies, œconomick, Civill and Ecclesiasticall, doe consist and are conserved, by the submission or subjection of *Inferiours* to *Superiours*, which beeing removed, confusion necessarilie followeth. The other is, that the *Obedience* of this *Precept*, maketh way to the *Obedience* of all the rest. For our *Superiours* are set over vs, to the ende, that they may make vs to doe our dutie to all others. And consequentlie our *Obedience* to them, is a meane instituted by GOD, to procure our *Obedience* to all the rest of the *Precepts* of the second Table. Now, would yee know what followeth out of this, let your owne *Amesius*, whose wordes are more gracious vnto you, than ours, tell you it: *Seeing* (sayth he, *Cap. citato, §. 6*) *humane societie hath the place of a foundation or ground, in respect of other duties, of Justice and Charitie, which are commanded in the second Table of the Law: therefore these crimes which directlie procure the perturbation,*

turbation, confusion, and everſion of it, are more grievous than the violations of the ſingular *Præcepts*. Now we ſubſume: the denying of *Obedience* to *Superiours*, injoyning ſuch thinges as in themſelves are lawfull and expedient, directlie procureth the perturbation and confuſion of humane ſocietie. And therefore it is a crime greater than the violation of other particular *Præcepts* of the ſecond Table. For this cauſe, *Dionysius* Biſhop of *Alexandria*, in his *Epistle ad Novatum*, cited before, declaring how much the vnitie of the *Church* (which is moſt frequentlie marred by the diſobedience of Inferiours to their *Superiours*,) ought to bee regarded, ſayeth, *that Martyrdome ſuffered for eſchewing of Schiſme, is more glorious, than Martyrdome ſuffered for eſchewing Idolatrie.*

51. Thirdlie: Theſe offices, or dueties, which wee owe to others, by way of *juſtice*, are more ſtrictlie obligatorie, than theſe which wee owe to them, onelie by way of *Charitie*. And conſequentlie, theſe *Præcepts* which preſcribe *Dueties of juſtice*, are of greater obligation, than theſe which preſcribe *Dueties of Charitie* onelie. But wee owe the duetie of *Obedience* to our *Superiours*, by way of *juſtice*, and therefore it is more obligatorie, than the duetie of eſchewing *Scandall cauſeleſſe taken*, which is a duetie onelie of *Charitie*. The *Major*, or firſt propoſition of this *Argument*, is cleare of it ſelfe, as beeing a *Maxime* not onelie received by the *Scholasticke* and *Poſiſh Caſuiſts*, but alſo by our *Divynes*. See your owne *Amesius*, in his *Medulla*; *Lib. 2. Cap. 16. §. 58. 59. 60. 61. 62. 63.* where hee not onelie propo- neth this *Maxime*, but alſo proveth it by two moſt evident examples. The *Minor* is lykewyſe cleare: For firſt, the duetie of *Obedience*, which wee owe to the publicke *Lawes* of the *Church* and *Kingdome*, belongeth

I

to that

to that *Generall Justice*, which is called *Iustitia legalis*. For the legall justice, as it is in Inferiours, or Subjects, it is a vertue inclining them to the *Obedience* of all *Lawes*, made for the benefite of the *Common-wealth*, as *Aristotle* declareth in his 5 Booke of the *Ethickes*, Cap. 1. Secondlie: *Debitum obedientie*, the debt of *Obedience*, which wee owe to our *Superiours*, is not onlie *debitum morale*, a debt or duetie, vnto which wee are tyed by *morall honestie*, and GOD'S commandement, but also *debitum legale*, or *debitum iustitie*, (*quod viz. fundatur in proprio iure alterius*) a debt grounded vpon the true and proper right, which our *Superiours* haue to exact this duetie of vs; so that they may accuse vs of injurie, and censure vs, if wee performe it not. There is great difference betwixt these two sorts of debt; and the last is farre more obligatorie, than the first: As for example, A man oweth moneys to the poore, by a *morall debt*, but to his creditor hee oweth them by a *legall debt*, or *debt of justice*: And therefore, hee is more strictlie obliged to pay his creditor, than to giue almes. Such-lyke, by *morall honestie*, and GOD'S precept also, a man oweth to his neyghbour, a pious carefulnesse, to impede sinne in him, by admonition, instruction, good example, and by omission even of thinges lawfull, when hee foreseeeth that his neyghbour in respect of his weaknesse, will bee scandalized by them. But his neyghbour hath not such a right to exact these thinges of him, neyther can hee haue action agaynst him, for not performing of them, as our lawfull *Superiours* haue for our due obedience.

In what

*In what sense the Administration
of the SACRAMENTS, in private
places, was thought indifferent in
PEARTH ASSEMBLIE.*

52. In our *Replie* wee professed, that wee can nor abstayne presentlie from private *Baptisme*, and private *Communion*, beeing requyred to administrate these Sacraments to such persons, as can not come, or bee brought to the Church. Hence, first, yee take occasion to object to vs, that the state of the question concerning *Pearth Articles*, is quyte altered, in respect wee and our associates, did ever before alleadge the question to bee of things *indifferent*, but now we thinke them to bee *so necessarie*, that altho the *Generall Assemblie* of the *Church* should discharge them, wee behoved still to practise them: Wee answered, first, that the *Assemblie* of *Pearth* hath determined nothing, of the *indifferencie* or *necessitie* of these thinges. Secondlie: If anie who allowed these *Articles*, did at that tyme in their discourses and speeches call them *indifferent*, they meant onlie, that in the celebration of these Sacramentes, the circumstances of place and tyme are things indifferent of their owne nature: or, which is all one, that wee are not so tyed to the administration of them in the *Church*, and at tymes appoynted for Sermon, but wee may celebrate them in private houses, and at other tymes. But judicious and Learned men, even then thought the denying of these Sacramentes to persons, who can not come, or bee brought to the *Church*, to bee a restraining of the meanes of grace, altogether unwarrantable by GOD'S word. Whence yee may collect, wheth

lect, whether or not they thought it to bee vnlawfull. Thirdlie: Yee haue no warrand from our *Replye*, to say, that wee would not abstayne from private *Baptisme*, and *Communion*, altho our *Nationall Assemblie* should discharge them. For as wee are verie vnwilling to omit anie necessarie Duetie of our Calling: so wee carrie a singular respect to lawfull *Authoritie*, and to the Peace, and Vuitie of the *Church*; abhorring *Schisme*, as the verie Pest of the *Church*. But of this wee shall speake heereafter in the thirteenth *Duplye*.

53. Next, yee say, if wee haue the same judgement of *Kneeling*, in the receaving of the *Communion*, and of *Feastivall dayes*, it commeth to passe among vs which hath bene incident to the *Church* in former ages, that thinges haue bene first brought in as *indifferent*, then vrged as *necessarie*. Certaynlie, Brethren, none are so guiltie of this, as your selues, and your associates: for yee haue now made some thinges to be esteemed necessarie by your followers, which haue bene accounted indifferent, not onlie since the Reformation, but these fiftene hundreth yeares by-gone. And in some other thinges, which the auncient *Church* did' wyselie forbid, yee doe now make the *Libertie* and *Puritie* of the *Gospell* to consist. As for vs, wee stand as wee stood before, and doe yet thinke *Kneeling* in the receaving of the *Sacrament*, and the due *Feastivall dayes*, to bee *Rites* indifferent in their owne nature; but indeede verie profitable, and edificatiue, if Pastors would doe their duetie in making their people sensible, of the lawfulnessse and expediencie of them.

54. Wee are of the same judgement concerning *Confirmation*, which CALVIN, wryting vpon *HEBR. 6.* 2. acknowledgeth, *To haue bene vndoubtedlie deliuered to the*

to the Church, by the Apostles: and with the same Author, in the fourth booke of his Institut. Cap. 19, §. 14. wee wish, That the vse of it were agayne restored: so farre are we from that partiall dealing with the Articles of Pearth, which yee object vnto vs. What hath moved our most Reverende Prelates; to abstayne hitherto from the practising of it, wee know not: they can themselues best satisfie you in this poynt. And wee modestlie judge, that this omission hath proceeded from weyghtie & regardable causes. It was sufficient for vs, to haue a care of our owne dueties, in our particular stations. But the vrging and pressing of that practise vpon the Bishops, requy- reth higher *Authoritie*, than ours. In the meane tyme, ye know the Bishops never disclaymed the *Authoritie* of that *Act* of Pearth, concerning *Confirmation*, or of any other of these *Acts*, as yee haue done, who haue benee hitherto professed and avowed disobeyers of them all. Wherefore wee wish you, heereafter not to bring this omission of the Bishops, in the matter of *Confirmation*, as an *Argument* for that forbearance of Pearth Articles, which yee requyre of vs: for there is a great difference betwixt the omission of a duetie commanded by a *Law*, and an avowed, or professed, yea, sworne disobedience of the *Law*.

55. Last of all, whereas ye say, that we, by maintaining the necessitie of private *Baptisme* & *Communion*, doe condemne the practise of this our Church, from the Reformatiō, till Pearth *Assemblee*, & put no small guiltinesse vpon other Reformed Churches, who vse not private *Baptisme* and *Communion* at all, but abstayne from them as dangerous: wee answere, that wee haue, in all modestie, proponed our owne judgement, concerning private *Baptisme*, and private *Communion*, *neminem iudicantes* (as CYPRIAN sayde of olde, in consilio Carthag. in praefat.)

fat.) nertaking vpon vs, to censure or condemne the practise eyther of this Church, in tymes preceeding *Peaith Assemblie*, or of other Reformed Churches. Wee can not indeede deny, but wee dissent from them: and if this bee a condemning of them, wee may no lesse justlie say to you, that you condemne the Practise and Doctrine not onlie of our Reformers, in the particulars mentioned before in this same *DVPLTE*, but also of dyverse Reformed Churches, and of the Ancient Church, as wee declared in our sixt DEMAND, and shall agayne speake of it in our sixt *DVPLTE*.

**A DEFENCE OF OUR
DOCTRINE and PRACTISE,
concerning the Celebration
of BAPTISME and the
LORD'S SUPPER,
in private places.**

56. Yee desire vs, wyslie to consider, whether the desire which our people haue of Baptisme and Communion; in tyme of sicknesse, bee not occasioned by prevailling of Poperie, and through a superstitious conceit that people haue of these Sacraments, as necessarie to salvation. Wee are loath to come short of you in dueties of charitie, espiallie in good wisnes; and therefore, wee lykewyse wish you, wyslie to consider, whether the neglect of these Sacraments in the tyme of sicknesse, which is in manie parts of the Kingdome, proceede not from some want of a sufficient knowledge, and due esteeme of the fruites of these *High and Heauenlie mysteries*.

57. It is

57. It is well that yee acknowledge, that we minister these Sacraments in private, as *neccessarie onelie by the necessitie of the commandement of GOD*; but with all yee conceaue, that our people imagine, or seeme to imagine them to bee so neccessarie meanes, as that GOD hath tyed his graces to them. Wee desire you to judge charitablie of those who are vnknowne to you; and with all wee declare, that neyther wee doe teach our people, nor doe they thinke, for ought wee did ever know, that *Baptisme* is so neccessarie a meane vnto saluation, that without it God can not, or will not saue anie: yea, on the contrarie, wee are confident, that when *Baptisme* is earnestlie sought for, or vnfeygnedlie desired, and yet can not bee had, the Prayers of the Parentes, and of the Church, are accepted by GOD, in stead of the ordinarie meane, the vse where-of is hindered, by vnavoidable necessitie: and so in this wee depart from the rigid tenet of *Papistes*. On the other part, wee lykewyse teach, and accordinglie our people learne, that *BAPTISME* is the ordinarie meane of our enterance into the CHURCH, and of our REGENERATION; to the vse where-of, GOD, by His Commaundement, hath tyed vs.

58. If the Commaundement of our SAVIOUR, MATTH. 28. 19. *Goe yee, therefore, and teach all Nations, baptizing them, In the Name of the Father, and of the Sonne, and of the holie Ghost, tye not Parentes to seeke Baptisme to their Children, and Pastors to administer, when it is sought, then haue wee no commaundement at all, for baptizing of Infantes, which is an Anabaptisticall absurditie: But if Parentes and Pastors, are tyed by this Commaundement, then Parents ought to seeke Baptisme, to their dying Children, not baptized before: (for then, or never) and Pastors must accordinglie performe that Duetie then, which is incumbent vpon them.*

That

Ambrose in obitum Valentiniani. See Doctor Field in his 3. Booke of the Church, CAP. 32.

This is that which *KING JAMES* of blessed memorie, in a *Conference at Hampton-Court, pag. 17.* reporteth him-selfe, to haue answered to a *Scottish Minister*, whyle hee was in *Scotland*: The Minister asked, *If hee thought Baptisme so necessarie, that, if it bee omitted, the Chyld should bee damned?* No, sayde the King; but if you beeing called to baptize the Chyld, though privatelie, should refuse to come, I thinke you should bee damned.

59. Yee say, (to avoyde the strength of this Argument) that the necessitie of the Commandement, standeth onlie for Baptisme in publicke; and, that no Precept requyeth Baptisme, but when it can bee had orderlie, with all the circumstances thereof: whereof yee say this is one, that it bee administered in the presence of that visible Kirke, whereof the Children are to bee members. Thus, first, yee condemne as vnlawfull the administration of Baptisme even in the Church, God-fathers, and God-mothers, beeing present, if the whole Congregation bee not present there; and the lyke doctrine wee finde in others, also cited on the Margine, which soundeth so harshlie in the eares of some of your owne adherentes, that they can not bee perswaded that this is your doctrine. Secondlie: The commandement of CHRIST tying vs to Baptisme, hath no such addition eyther of the presence of the Congregation, or yet of the materiall Kirke. This belongeth but to the Solemnitie, and not to the necessarie lawfull vse of Baptisme. Where GOD hath tyed this solemnitie to Baptisme, yee can not show by holie Scripture: but where GOD hath tyed vs to Baptisme, wee haue already showne. It is true, Solemnities should not bee lightlie omitted: but the Law sayeth, *When euidēt equitie requyeth, they may bee dispensed with*: for according to that same Law, *That which is chiefe and principall, should not bee ruled by that which is accessorie*, but contrariwyse.

As for

Aluare De-
maseen, pag.
818. & 853.
Re-exami-
nation of
the Assem-
blie of
Peorth, pag.
227. 3

In regulis
Juris leg. 42.

As for the place of *Baptisme*, wee may say of it, as *Tertullian* sayeth of the tyme thereof, in the 19 Chapter of his Booke of *Baptisme*, *Everie day is the LORD'S, everie houre, day, and tyme, is fitte for Baptisme: it may want of the Solemnitie, but nothing of the grace.* Neyther is such a number, as yee requyre to bee present, necessarie in this case. Our Saviour hath taught vs, *MATTH. 18. 19, That if two shall agree on Earth, as touching anie thing that they shall aske, it shall bee done for them, of His Father which is in Heaven: For, sayeth Hee, where two or three are gathered together in my Name, there am I in the midst of them.* Wee beseech you, therefore, Brethren, to take heede, that yee prescrybe not to mens consciences, *Rites* of necessitie, without cleare warrand from God's word, by which yee will never bee able to prooue the necessitie of this circumstance requyred by you in *Baptisme*.

60. The practise of the *Primitiue Church*, both in the Apostles tymes, and thereafter, agreeth with this doctrine and practise of ours. Saynct *PHILIP* baptized the *Eunuch* on the waye, *ACTS 8.* *ANANIAS* baptized *Saul* in a private house, *ACTS 9.* Saynct *PAVL* baptized the *Iaylor* in his house, *ACTS 16.* If yee answer as others doe, that the necessitie of the infancie of the *Church*, excused the want of the presence of a Congregation: wee replye, that the same necessitie is found in the cases whereof wee speake: for as vnpossible it is for a dying Infant, who about Mid-night is at the last gaspe, to enjoy the presence of the Congregation, as it was impossible for, anie of the afore-mentioned, the *Eunuch*, *Saul*, or the *Iaylor*, to haue had a Congregation present at their *Baptisme*, yea, more impossible; and why should there nor bee the same effect, where there is the same reason?

X.

61. The

Gregoris
Nazianzen,
Orat. 40.

Ἐως δ'
μαχη
βαπτισμῶ,
καὶ χρη-
ματισμῶ,
τῷ μὲν ὅ-
πως ἐφο-
διάθη φι-
λονομοῦ
τῷ τῷ
ὅπως
γενεῇ
κληρονο-
μος, ἀμ-
φότερα,
μὴ τῷ
καρπῷ μὴ

61. The *Practise* of the *Auncient Church*, in this, is also cleare for vs. This is manifest from the 76 *Epistle* of S. *Cyprian*, from the *Oration* of *Gregorie Nyssen*, agaynst them who delayed their *Baptisme*, from S. *Basil*, in his 13 *Homilie*, which is an *Exhortation* to *Baptisme*, Tom. 1, from *Gregorie Nazianzen*, in his 40 *Oration*, whose wordes wee haue cited vpon the margine. Hence altho two set-tymes were appoynted, for *Solemne Baptisme*, yet the case of *necessitie* was ever excepted. This is cleare by the fore-sayde Testimonies, as also by these following, *Siricius Epist.* 1. *Cap.* 2. *Tom.* 1. *Concil.* *Gelas. Epist.* 9. *ad Episcopos Lucania.* *Tom.* 2. *Concil.* *Conc.* *Antisiodor.* *Cap.* 18. *Tom.* 2. *Conc.* *Matiscon.* 2. *Cap.* 3. *Tom.* 2. *Concil.* *Conc.* *Meldens.* *Cap.* 48. *Conc.* *Triburiens.* *Cap.* 12. *Concil.* in *Palatio Verni.* *Cap.* 7. *Conc.* *Wormatiens.* *Cap.* 1. *Tom.* 3. *Concil.* The learned *Causabon*, in his 16 *Exercitation*, considering all this, sayeth, *Woe to them, that in the administration of this SACRAMENT, denye their duetie to dying Infantes, vnder pretence of I knowe not what Discipline.* To this same purpose the learned *Martin Bucer*, in the 15 *Chapter* of his *Censure* of the *ENGLISH LITURGIE*, considering *Baptisme* of sicke *Infantes* privatelie, sayeth, *In this Constitution, all thinges are holitie set downe.* This same *Practise* also is allowed by *Doctor Whitaker*, in his *Booke* agaynst *REYNOLDS*, *Pag.* 48.

συγχωροῦν τῷ. Vpon these wordes, *NICHAS*, his Interpreter, speaketh thus; *Baptismum suscipe quamdiu minime circum te pugnans is qui te baptizasti aqua tingere parat, & qui pacumiarum tuarum heres futurus est. Ille videlicet studeat agens atque contendens ut ea qua ad vite exitum necessaria sunt, suppediter, hoc est, ut te saluari aqua tingat & dominicum corpus impertiat, hic contra ut testamento heres scribatur.*

62. The *Congregation*, say yee, where-of the *Chylde* is to bee a member, hath interest in this, and there-fore

there-fore ought to bee present, no lesse than at Excommunication, where-by a rotten member is cut off. In this case of necessitie, there is no prejudice eyther to the Chylde, or to the Congregation, thorow the want of the Congregations presence: for there is no neglect, nor contempt of the Congregation in this case, or of anie of the members there-of: and the Chylde by *Baptisme*, though privatelie administred, is ingrafted into CHRIST, and so beeing joyned to the head of the Church, becometh also vnited vnto the Church, which is His Bodie. If Excommunication requyre the presence of the whole Congregation, because the power of binding and loosening, is deleyared by CHRIST to everie particular Church, or Congregation, collectiuelie taken as it is affirmed in the *Dispute* agaynst the *English Popish Ceremonies*, Part. 3. Cap. 8. Pag. 182, then it is not alyke with *Baptisme*, the power where-of is committed to the Pastors of the Church, MATTH. 28. But altho that ground bee not true, as wee thinke it is not, yet Excommunication is done in presence of the People. For this censure may not bee inflicted, but onelie for publicke offences; and therefore must be publicke, as the offence is, *That others also may feare*, 1. TIM. 5. 20. and haue no companie with the *delinquent, that hee may bee ashamed*, 2. THESS. 3. 14. and so your similitude holdeth not.

63. As for the administring of the Sacrament of the LORD'S Supper, wee say it is most profitable, for comforting of the Soules of men, fighting with the terrours of Death; and that the case may fall out, where-in they most ardentlie desire it, and consequentlie, that Pastors who are the Stewards of GOD'S House, ought not to denye to his Children, so hungry and thirsting in this conflict, that heavenlie refreshment: which wee are not

64. Learned *Calvine* was of this mynde: *Manie* and *weyghtie* reasons, sayeth hee, *Epist.* 361. *more mee to thinke, that the Communion should not bee denyed to sicke Persons.* *ZEPPERVS*, in his first Booke of Ecclesiasticall policie, and 12 Chapter, hath these words of this matter, *One thing remayneth yet to bee resolved, to wit, concerning the Communion of sicke persons. Albeit some thinke otherwyse, yet it seemeth, that the holie Supper may not, nor ought not, to bee denyed to them that seeke it. For if it was appoynted for the confirming of our sayth, and increase of our Communion with CHRIST; if wee ought by the vse of it to testifie our sayth and studie of repentance; why should they bee deprived of so great a good, who fight with long diseases, or are in danger of their lyfe? When doeth Satan labour more stronglie to shake and brangle our sayth, than when wee are exercysed with bodilie diseases? When doe our consciences tremble more, and stand in neede, of the most ample corroboration of sayth, than when wee finde that death is knocking at the doore, and that wee are called to compare before the Tribunall of God?* *HIERONYMVS ZANCHIVS*, is of the same mind. Thus he wryteth in an Epistle of his to *John Crato*, Physician to the Emperour, *I have nothing to say of the question proponed by you, but that I subscribe to your judgement, providing this bee done when necessity requyeth, and it bee administred to them, who through sickness, cannot come forth with others in publicke. For since CHRIST denyeth this to none of his Disciples, how can wee refuse it to sicke persons, who desire it before they depart hence, and that not out of any Superstition, but that their myndes may bee the more comforted, and raysed vp?* *MARTINE BUCER*, in the 22 Chapter of his fore mentioned censure, considering that part of the *LITVRGIE*, where-in the administrating of the Communion to sicke persons is set downe, sayeth, *Things heere commanded, are agreeable enough to holie Scripture: for it awayleth*

not a little; to the comforting of troubled Soules, to receaue the Communion of the LORD. Yea, hee hath written a particular and most devote Treatise, directing Pastors how to administser the Communion to sicke persons: and yet, wee trust, yee will not call him a *Papist*, since hee was so hatefull to *Papists*, that after hee was dead, they raysed vp his bones, and burnt them. PETER MARTYR, wryting vpon the tenth Chapter of the first Epistle to the CORINTH. speaking of the LORD'S Supper, hath these wordes, *They say it must bee given to sicke persons: I confesse, sayeth hee, but the myste-rie may bee celebrated before the sicke persons.* It is to bee remarked also, that often-tymes it falleth out, that some persons are affixed to their beds by sicknesse, for the space of fīue or sixe, yea, ten yeares, or more: And how can we denye the comfort of this holie Sacrament to those all that space, especiallie when they earnestlie long for it?

65. This doctrine and practise of ours, tendeth not to the contempt of the Sacraments, (as yee would beare vpon it) it is playne contrarie: for by this practise, wee show, how much wee reverence the Commandement of GOD, and how highlie wee esteeme of his ordinances, which wee so earnestlie seeke after; whereas on the other part, the practise of others, leadeth people to the contempt of the Sacraments, because they are moved there-by, to thinke, that there is no such necessitie and efficacie in them, as Scripture, and the consent of Christians, hath ascribed there-vnto. As for other abuses, rehearsed by you, as fruites of private *Baptisme*; since you bring no prooffe for what yee say in this, wee oppone our iust denyall, to your bare and vnjust assertion.

66. Lastlie, yee advertise the Reader, that yee thinke

thinke not the materiall Churches, but the ordinarie meetinges, necessarie to the lawfull administration of the Sacraments, lest anie should conceaue that yee entertayne a Superstitious conceat of places. Wee thinke, yee might haue spared this advertisement: for we finde, that they who oppugne our doctrine and practise in this poynt, are so farre from beeing in danger of the extremitie mentioned by you, that on the contrarie they teach, that the Church is a Place no more holie, than anie other, and that it may bee indifferentlie vsed to sacred or civill vses: which in our judgment is not agreeable, eyther to holie Scripture, or to sound Antiquitie. See *Eusebius* in his Ecclesiasticke Historie, *Lib. 10. Cap. 3. Chrysost. homil. 36.* on the first Epistle to the CORINTHIANS, S. *Augustine*, in his first Booke of the citie of GOD, *Cap. 1. Codex Theodosianus, Lib. 9. Titul. 45. de his qui ad Ecclesias confugerunt. Conc. Gangrens. Can. 21.*

*Alvare Daz
maſcen, pag.
341. dispute
agaynst the
English Po-
piſh Ceremo-
nies, PART.
3. CAP. 1.
SECT. 2.
Re-exami-
nation of
the Articles
of Pearb,
pag. 143*

THE V. DVPLY.

THE indifferent Reader may perceauē, by our former DVPLYE, that your ANSWER to our first exception, taken from the obedience, due to *Authoritie*, and from our judgement, concerning the administration of BAPTISME, and the LORD'S Supper, to dying persons in private places, hath not given satisfaction.

2. Wee asked of you, in our fifth DEMAND, how wee can Subſcribe the *Negative Confession*, as it is propounded by you, without contradicting the *Positive Confession*, approved by Parliament, holden Anno 1567, since

since the *Positive Confession*, CHAP. 21, declareth, that *Rites* are changeable, according to the exigencie of tyme, and consequentlie that no perpetuall *Law*, may or ought to bee made of them, and the *Negative Confession* maketh a perpetuall *Law*, concerning the externall *Rites* of the *Church*; at least according to your judgement, who vrge the Subscriyving of this *Covenant* and *Confession* vpon vs? Wee vrge farther in our *Re- plye*, that the *Late Covenant* bindeth vs to the *Olde Covenant*, made Anno 1581; for by your *Late Covenant*, yee professe your selues bound to keepe the foresayde *Nationall Oath* (as yee call it) inviolable: and that *Olde Covenant*, or *Oath*, bindeth vs to the *Discipline* which was then; and that *Discipline* comprehendeth all the externall *Rites* of it, (as yee haue in all your *Wry- tinges* professed, especiallie in that late *Booke* entituled, *The Dispute against the English Popish Ceremonies*: whence in your *Sermones*, and printed *Bookes*, since the *Assem- blie* of *Pearth*, yee haue beene still accusing vs of *Per- jurie*.) So from the first, to the last, the *Late Covenant* bindeth vs to the *Policie* which was then; and conse- quentlie, maketh a *Perpetuall Lawe*, concerning the *RITES* of the *CHVRCH*, as if they were vn- changeable.

3. Your *Answer* to this *Argument*, is not suffi- cient, nor to the purpose. 1. Yee put off, without anie *Answer*, that which wee alleadge out of *A Dispute, agaynst the English Popish Ceremonies*; and, in stead of answering, wish, that what wee haue thence, or from anie other *Treatise* of that kinde, were kepted to another tyme. Pardon vs, that wee wish greater ingenuitie, and a more direct *Answer*. Consider the wordes of that *Treatise* before cited, *Parte 4. Cap. 8. Sect. 8. No man amongst vs can certaynlie knowe, that the Discipline meanted and* *spoken*

spoken of in the Oath, by those that sweare it, comprehendeth not under it those poyntes of Discipline, for which wee nowe contend, and which this Church had in use at the swearing of the Oath. Shall wee, then, put the breach of the Oath in a fayre hazard? GOD forbid. The same wee finde to bee the judgement of others also, who haue opposed the *Articles of Pearth*, and *Episcopall Government*. Since, there-fore, wee desire to bee resolved, concerning the right meaning of the *Negative Confession*; lest by it wee contradict the *Positive Confession*, approved in *Parliament*: Had wee dot reason to propone this *Difficultie* to you, who requyre our *Subscription*, and came hither, to resolue our *Scruples*? If yee condemne the judgement of these your Brethren, who were Authors of these *Treatises*, why doe yee not openlie professe, that yee, and the rest of the Authors of the *Late Covenant*, disallowe it? If yee doe approue it, as wee haue great reason to thinke yee doe, since yee haue still opposed the *Articles of Pearth*, and *Episcopacie*, and doe expresselie referre vs to those *Treatises*, in your nynth *Answer*: Howe doe yee not see, that, with a good conscience, yee can not requyre vs, to sweare, and subscribe, that which yee knowe to bee contrarie to our mynde? Remember, we pray you, the words of the former *Treatise*, in the place before cited, *Put the case, it were doubtfull and questionable, what is meant by the word DISCIPLINE in the OATH; yet pars, tutior, the safer way were to bee chosen*; which is affirmed there to bee this: That the poyntes practised by vs, are abjured in the *Negative Confession*.

4. Secondlie: where-as yee saye, *That none of you would refuse to sweare the Short Confession, because wee haue expounded some Articles of it contrarie to your mynde*: wee replye, that this *Answer* satisfieth not: for your

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swearing the *Negative Confession*, not-with-standing of the contrarie *Interpretation* of them who differ in judgement from you, sheweth not, howe the apparent *Contradiction* betwixt it, and the *Positive Confession*, objected by vs, is reconciled by you the propounders and vrgers of it. More-over, If wee did vrge you to subscribe the *Negative Confession*, when in the meane tyme wee were perswaded, that our *Interpretation* of the *Articles* there-of, were contrarie to your judgement; wee were bound to labour to informe your judgement, before wee did exact your *Oath*: and, consequentlie, by the lawe of *Charitie* and *Equitie*, yee are obligedged, not to requyre our *Oath*, till first yee doe that, which is sufficient, to make our judgement conforme to yours: which as yet yee haue not done.

5. Thirdlie: Yee saye, *Your desire is, that both of vs keepe our meaning of the Negative Confession, according to our diuerse measures of light, and onelie promise Forbearance*: which, yee saye, wee may doe, because that wee thinke the poyntes controverted, to bee indifferent: wee answered, That yee still flee the poynt in question: for it is an-other thing for vs, to keepe our meanings, and an-other thing for vs, to sweare a *Covenant*, when wee are not perswaded of the truth there-of. Yee might, and may still enjoye your meaning for vs: but howe wee can keepe our meaning, and subscribe your *Covenant*, wee see not; since wee thinke the one repugnant to the other. Neyther is it *Forbearance* onelie that is requyred, as we haue showne before; nor yet can we sweare *Forbearance*, the Lawe standing still in vigour, and *Authority* requyring *Obedience*. Lastlie: Wee thinke not all the poyntes contraverted, to bee indifferent, as was before declared.

6. Thus

6. Thus it may appeare, howe yee haue dealt with our *SORITES*, as yce call it. The lyke dealing wee find anent our *DILEMMA*; the Hornes whereof, (as yee speake) yee labour to turne agaynst our selues, by asking, To which of the members of the *Distinction*, we referre *Pearth articles* and *Episcopacie*? If, say ye, they were *abjured* in the *Negative Confessiō*, we are *perjured* for the *practising* of them: and if left *indifferent*, by that Confession, we may, *not-with-standing* of that Confession, *forbeare* the *practise* of them. First, Your *Question* is not *pertinent*: For the *Distinction* is not ours, but yours. And to what purpose is it to you, to knowe, to what member of your *Distinction*, wee referre the *Articles* of *Pearth*, and *Episcopacie*? Secondlie: There is no strength in eyther of the Hornes of your *DILEMMA*: For, by turning it wrong, you haue made it your owne. The one Horne is, *That if the Articles of Pearth, and Episcopacie, bee left indifferent, by the Short Confession, wee may forbeare the practise of them.* First, This meeteth not the *Horne* of our *Dilemma*, which was, if wee bee not tyed, by the *Negative Confession*, to the omission of these thinges; then why haue yee, in all your *Wrytinges* agaynst vs, exprobrated to vs, *Perjurie*, for violating of the *Oath* contained in that *Confession*? To this no word by you is aunswere heere. Secondlie: Suppose these thinges were left indifferent by the *Negative Confession*; yet may wee not *forbeare* the *practise* of them: because, since that *Confession*, Lawes haue passed on them, which remaining in vigour, requyre our *Obedience*, as wee sayde before.

7. The other *Horne* of your *Dilemma*, is, that if these *poyntes* were *abjured* for ever, before *Pearth Assemblie*, then wee, who *practise* them, are *perjured*. To which wee aunswere, That it followeth not: for wee never did sweare

did sweare to that *Negative Confession*. And therefore, though these poyntes were abjured there-in, yet are wee free from all guiltinesse of *Perjurie*. And, in the meane tyme, yee haue not resolved, howe hee who is perswaded, of the lawfulnessse of those poyntes, can sweare the *Negative Confession*, if by it the *Sweaver* bee tyed, to the abjuring of those poyntes, which was the other part of our *Dilemma*. Thus, if yee will consider rightlie, ye may perceauce, that, our *Dilemma* standeth vnmo- ued, with the Hornes of it still towards you. Yee farther insinuate; that our *Reasons*, are not solide and grane, but velitiations of such a sort as yee looked not for. Let the judicious Reader, pronounce his sentence of this; onelie wee wish, that yee had chosen rather to satisfie, than to contemne our *Reasons*. That which yee heere agayne adde, concerning the change of *Commissioners*, is answered in our fourth *D V P L T E*.

8. To giue light to your former *Discourse*, yee subjoyne a *Distinction* of *Discipline*, into three members: First, yee saye, *It is taken for the Rule of Governement of the Church, and Censure of Manners, by Office-bearers appoynted by C H R I S T: and thus, yee saye, it is unchangeable.* Secondlie, *For Constitutions of Councells, and Actes of Parliament, about matters of Religion: And thus, yee say, it is alterable, or constant, according to the nature of particular Objectes.* Thirdlie, *For the ordering of Circumstances, to bee observed in all actions, Divine, and Humane: and so yee say it is variable.* First, by these *Distinctions*, the matter seemeth rather to bee obscured, than cleared. For ye doe not expresse, in which of these senses the *Discipline* mentioned in the *Negative Confession*, is to bee taken, which was the poynt required of you.

9. Secondlie: Yee seeme by this *Distinction*, to intangle your selues yet more. For, first, if yee take the name

name of *Discipline*, in anie one, or anie two of these senses, what say yee to these following wordes of your *Dispute agaynst the English Popish Ceremonies*, *Parte 4. Cap. 8. Sect. 8?* *The Bishop doeth but needleslie question, what is meant by the Discipline where-of the Oath speaketh. For howsoever in Ecclesiasticall use, it signifieth often-tymes, that Policie, which standeth in the censuring of Manners; yet in the Oath it must bee taken in the largest sense; namelie, for the whole Policie of the Church. For, 1. The whole Policie of this Church, did, at that tyme, goe under the name of Discipline: and those two Bookes wherein this Policie is contayned, were called The Bookes of Discipline. And without all doubt, they who sware the Oath, meant by Discipline, that whole Policie of the Church which is cotayned in those Bookes.*

10. Secondly, when that *Little Confession* was framed, the *Governmet* of the *Church* was onlie by *Presbyters*, and not by *Bishops*: and, there-fore, if yee thinke, that the name of *Discipline*, in that *Confession*, comprehendeth vnder it the first part of your *Distinction*, (which, as wee conceaue, yee will not denye) yee may easilie perceaue, that wee are vrged by you, to sweare, and subscribe, agaynst our Consciences; since wee thinke the *Rule* of the *Governement* of the *Church*, which then was, to bee changeable; and, that the *Governement* was lawfullie chaunged, by following *Assemblies*, and *Parliamentes*, from *Presbyters*, to *Bishops*.

11. Thirdlie: If these *Constitutions* of *Councils*, concerning *Objects alterable*, mentioned in the second member of your *Distinction*, bee one, and the same, with ordering of *variable Circumstances*, mentioned in the third member; why haue yee distinguished the one from the other? But, if they bee different, then yee graunt, that *Ecclesiasticke Constitutions*, may bee made concerning some alterable matters of *Religion*, which are not bare *Circumstances*; which is repugnant to your

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See the Disputa against the English Popish Ceremonies; part. 3. cap. 7. sect. 5.

ordinarie *Doctrine*; where-by yee mayntayne, that no^t thing changeable, is left to the *Determination* of the *Church*, in matters of *Religion*; but onelie *Circumstances* of *Actions*. Wee can not see, howe yee can mayntayne this *Doctrine*, and yet oppose the *Determinations* of the *Church*, concerning *Ceremonies*, which are indifferent.

12. Wee had reason to inquire your judgement, concerning *Rites* or *Ceremonies*, which are not of *Divine Institution*, whether they bee lawfull, or not, though yee still shunne the declaring of it. Since by your *Covenant*, yee intende a reformation of *Religion*, and a recovering of the *Libertie*, and *Puritie* of the *Gospell*, as yee speake; if yee in your judgement, condemne such *Ceremonies*, (as yee insinuate) wee can not expect, but that, if yee obtayne your desires, all such *Rites* shall bee expelled and condemned, especiallie since by this your *Late Covenant*, yee tye your selues to that *Olde Covenant*, where-in yee disclayme and detest all *Rites* brought into the *Church*, without the word of *GOD*. Now, wee can not concurre with you, for promoting this ende, because such a judgement, is playne contrarie to ours, yea, contrarie to the vniverfall judgement and practise, of the *Auncient Kirke*, repugnant also to the judgement of the *Protestant Churches*, and most famous *Divynes* therein, as may appeare by the quotations on the margin. But if yee bee of the same mynde with vs, and thinke, that there are some *Rites* of that kynde lawfull, why doe you hide your mynde from vs, and others, since the acknowledgement and manifesting of this *Truth*, would bee no small advancement to your cause, by removing this great offence?

The late Confession of Helvetia, cap. 27. Confession of Bohemia, cap. 15. English Confession, art. 15. Confessio of Auspurg, art. 15. art. 7. Confession of Wirtemberg, art. 35.

Confession of Sweneland, cap. 14. Calvin, Institut. lib. 4. cap. 20. §. 30. Oecolampadius Epist. lib. 4. pag. 818. Zepperus Polit. Eccles. pag. 138. 142. 143. Zanchinus, in quatuor Præceptum, Molanibition, in manie places, &c.

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Of Matrimoniall Benediction, and God-fathers in Baptisme.

13. As for solemne blessing of *Marriage*, wee asked, what warrand yee had for it, by *Precept* or *Practise*, set downe in GOD'S word. In your *Answer* yee insinuate, that it is a blessing of the people comanded in the *Law*, and more playnlie wee finde this set downe in the *Dispute*, agaynst the *English Popish Ceremonies*, PART. 3. CAP. 2. SECT. 10. *Yet playne it is from Scripture it selfe, that Matrimoniall Benediction, ought to bee given by a Pastor, for GOD hath commanded His Ministers, to blesse His people, (N v M. 6.)* First, who ever before you, did ground the necessitie of solemne blessing of *Marriage* vpon these words, N v M. 6. 23. *Speake unto Aaron, and unto his sonnes, saying, On this wyse yee shall blesse the children of Israel, saying unto them: The LORD blesse thee, and keepe thee: &c.* Learned *Melanchton*, was not so well versed in Scriptures, as to see this. For hee sayeth in his Epistles, *Pag. 328.* Yee see that the *Rite* of the Auncients is, that the *Brydegroome* and *Bryde*, are joyned before the Altar, in the sight of GOD, and with the incalling of GOD. Which custome vndoubtedlie hath beene ordained by the first Fathers, that wee may consider that this conjunction was appoynted by GOD, and is assisted by Him.

14. Secondlie: By this commandement of GOD, to blesse the people, N v M. 6. eyther there is a necessitie layde vpon the *Church*, to blesse *Marriages* solemnelie, or not. If yee say, there is not a necessitie, then there is no commandement of GOD there-ament, for it is necessarie to obey GOD'S Commandement. If yee say, there is a necessitie, what say yee then to your Friend

Friend *Didoclaue*, who in his *Altar of Damascus*, *Pag.* 866, affirmeth, that neyther the presence of the *Congregation*, nor blessing of the *Minister*, is necessarie to this action? And if yee dissent heere-in from him, yee are holden to prooue your opinion, by a necessarie consequence from holie Scripture, which wee are perswaded yee are not able to doe.

15. Thirdlie: The Commaundement, *To blesse the people*, is no lesse, if not more generall, than that, *1. COR. 14. 40. Let all thinges bee done decentlie, and in order*: on the which wordes, both Auncient and Recent Divines, doe ground the lawfullnesse of the *Ceremonies* which wee allowe.

16. Fourthlie: Since that Commaundement, of *blessing the People*, is generall, what reason haue yee, for not including other civill important Contractes, especiallye that are performed with a *Vowe*, or *Promissorie Oath*? A *Vowe* made to GOD, is a *COVENANT* with GOD, as well as the Matrimoniall *Oath*. All *Vowes* and *Oaths*, are *Acts of Religious Worship*, although they bee joyned to *Civill Contractes*: and, therefore, if because of the *COVENANT* with GOD, yee blesse *Marriage* solemnlie, yee ought to doe the same, to other *Civill Contractes*, where-in there is the lyke *COVENANT*, by vertue of an *Oath* or *Vowe*.

17. Fiftlie: Where-as yee saye, that though *Marriage* were a *Paction*, meerlie *Civill*, yet because it is so important, yee would not with-holde *Ecclesiasticke Benediction* from it, not-with-standing of the abuse of *Poperie*: wee would vnderstand, howe this agreeth with the current *Doctrine* of those that are of your mynde: for wee reade in the *Abridgement of Lincolne*, *Pag. 17*, that *wee should cast away even such thinges, as had a good originall*

originall, (if they bee not still necessarie, and commanded of G O D) when once they are knowne to bee defiled with Idolatrie, or abused by it. So in *The Dispute agaynst the English Popish Ceremonies*, Parte 3. Cap. 2. Sect. 2. it is affirmed, that Rites, Ancient, lawfull, and agreeable to G O D'S Word, should, notwithstanding, necessarie bee abolished, because of their superstition; and wicked abuse. Yee adde, that yee will not vse *Marriage* superstitionslie, according to the praescript of the *Service-booke*. Yee did not finde the *Service-Booke*, neyther in our *Demaundes*, nor in our *Replies*; yet wee knowe not, howe yee so often reach vnto it.

18. Lastlie: Of the *Stipulation* of God-fathers in *Baptisme*, instanced by vs, in our fifth *Demaund*, yee haue spoken nothing particularlie, eyther in your first or second *Answeres*. Wee haue no *Præcept*, or example of it in holie Scripture: yea, some of our learned Divines affirme, that it was instituted by Pope *Higynus*: and yee will not deny, that it hath bene much abused in *Poperie*. Howe commeth it to passe, then, that this Ceremonie is allowed, and vsed by some of you? Wee saye, *some*; for wee are informed, that some of your mynde, doe not vse it at all. See *D. Morton*, in his *Defence of the three Ceremonies*, Pag. 24.

See PETER
MARTYR,
on the 6
CHAP. of
the Epistle
to the Rom.
and G.
BARDYS,
in *Loc. Theo-
log. Tom. 4.*

THE VI. D V P L Y.

I N your first *Answer* to our sixth *Demaund*, yee answered nothing to that, which wee affirmed concerning the judgement of Divynes, *Auncient and Moderne*, who
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eyther haue absolutelie allowed these *Rites*, which were concluded in *Pearth Assemblée*, or else haue thought them tolerable, and such as ought not to make a stirre in the *Church*: Neyther did yee touch that, which wee objected, concerning the *venerable custome, and practise of the Auncient Church*, and the most eminent lights of it, which yee condemne in your *Interpretation of the Negative Confession*, contayned in the *Late Covenant*. Wherefore, in our *Replye* to that *Answer* of yours, wee did holde your silence, for a granting of the *Trueth* of that which wee sayde, concerning so manie *Diuynes, Auncient and Moderne*, who stand for vs. Now in your second *Answer* to that *Demaund*, yee labour to bereaue vs of this advantage, and granting that *Diuynes*; both *Auncient and Moderne*, are agaynst you, concerning the lawfullnesse of things controverted, (a thing to be noted by the Reader, and which should make you more sparing in your speeches of vs who favour *Pearth Articles*, than yee are) yee say, first, that *Diuynes, Auncient, and Moderne*, are agaynst vs also: and that both these propositions may bee true, in respect they are both indefinite in a matter contingent. But our Propositions concerning the judgement of *Diuynes* who stand for vs, was more than indefinite. For all-bee-it wee sayde not, that all are for vs; yet wee sayde, that manie, yea, for manie; meaning, that a great manie are for vs, and against you, in matters of lawfullnesse, and unlawfullnesse; and consequentlie, in matters of Faith. This expression of the number, yee were glad to passe-by; because yee can not saye the lyke of these, who favour your judgement, concerning the unlawfullnesse of those things. For, scarce knowe wee anie *Moderne Diuines*, without his Majesties Dominions, that poremptorie condemne these *Rites*, as unlawfull, which were concluded in *Pearth Assemblée*: and of *Auncientes*, wee meane the Fathers of the

of the Auncient Church, wee knowe none at all, who are of your mynde. Howe is it, then, that for these your *Newe Positions*, yee make such stirre, and doe take such *Dangerous Courses* in hand?

Secondlie: Yee saye, that *almost all Divines allowe of such a Forbearance, of thinges indifferent, as yee requyre of vs.* But yee will not bee able to make this good: For, who of our Divines, haue anie-where allowed, in Subiectes such a *Forbearance* of thinges indifferent, and lawfull, as is conioyned with a *totall and sworne Disobedience of standing Lawes*, agaynst the Prohibition of their Superiours?

Thirdlie: That which yee saye, concerning Innovations allreadie introduced; to wit, that no-thing is requyred of vs, concerning them, but a Forbearance of them for a tyme; and, that wee may condescende to it, without eyther Disobedience to Authoritie, or wronging of our Flocke; it is allreadie refuted, in the two former D V P L Y E S.

THE VII. D V P L Y.

OUR REASON proponed in the seaventh DEMAND, is not sufficientlie answered; neyther the Impediment removed, as wee haue formerlie made manifest, especiallie in our fourth D V P L Y. Where-as, for removing of our Scruple, concerning your Interpretation of the *Short Confession*, yee tell vs, that yee vrge not vpon vs your meaning, but leaue vs to our owne, till the matter be examined in an Assemblie: We answered; Wee loue not the swearing of an Oath, without

thout cleare Interpretation there-of; and wee approue not Subscription of such a Covenant, with diuerſe, or doubtfull meanings: neyther doe wee thinke that a convenient meane, for ſolid Pacification. And as wee are free, in profeſſing our meaning, concerning the *Pearth Articles*, and *Episcopie*; ſo wee requyre of you the lyke playnneſſe, or then the reaſon of your Rety-redneſſe.

2. The *Pearth Articles* ye doe vnjuſtly call Novations, if by this name yee vnderſtand, thinges repugnant to our Reformed Religion, or forbidden by our Publicke Lawes: for theſe Articles are not of this ſort. Thoſe of them which wee call Neceſſarie, the *Aſſembly* of *Pearth* did not conclude as *indifferent*, (as yee alledge) neyther can anie ſuch thing be inferred from the wordes of the Actes of that Aſſembly. There-fore, we haue no reaſon to change this opinion, as yee would haue vs to doe. Wee holde all the five poynts, to bee Lawfull, & Laudable, and ſome of them more than Indifferent, which alſo the wordes of the Synode it ſelfe doe impley: So that, without juſt reaſon, it hath pleaſed you to ſay, that *thinges formerly indifferent, are become neceſſarie; and what was but lawfull before, and had much a-doe to gayne that Reputation, is now become Laudable.* Thus, agayne, wee doe playnly declare vnto you, that the cauſe of our vnwillingneſſe to Subſcrybe, or promiſe Forbearance, is both the Commaundement of Authoritie, and alſo the Neceſſitie and Excellencie of ſome of the thinges commaunded: beſides that, wee thinke them all Lawfull, and Laudable. What wee would doe, at the Commaundement of Authoritie, in the Forbearance of the Practice of thoſe thinges, for the Peace of the Church, and Kingdome, ſhall bee declared in our DVPLY to your
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thirteenth ANSWERE, where-in yee vrge this poynt agayne.

THE VIII. DVPLY.

VVHERE-AS yee doe remit the Reader, to your former Answer, and our Replye; wee also remit him there-to, and to our first Duplye; hoping that hee shall rest satisfied there-with.

2. Wee haue, in those places, answered your Argument, concerning your Swearing, the Defence of the King, and his Authoritie, with a Specification, as yee call it; and haue showne, that what hath not bene looked to so narrowlie, in this matter heere-to-fore, is requisite now, for the Reasons expressed in our eyght Replye, and first Duplye. Concerning the full Expression, of the Loyaltie of your Intentions, to mayntayne the King's Person, and Honour; whether, or not, yee haue given just Satisfaction, to those who are nearest to the King's Majestie, (as yee saye) wee referre you, and the Readers, to that, which yee, and they, will finde neare the ende of our first Duplye. Wee wonder greatlie, yee should affirme, that wee, by craving Resolution, doe wrong the King, and our selues; or that yee, by giving of it, should wrong them who are nearest his Majestie, and also the *Covenant*, and the *Subscribers* there-of. For our requyring of resolution, in this matter of so great importance, is a pregnant *Argument* of our loyaltie towards our dreade Soveraygne, and of our care, to haue alwayes our owne consciences voyd of offence, towards GOD, and towards Men. And your giving of satisfaction vnto vs, would haue served for

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for farther clearing of your *Covenant*, and the subscriptions there-of. Your pretence, that by giving vs satisfaction, yee should wrong them who are nearest his Majestie, is grounded vpon a wrong supposition, as if they had alreadie receaved satisfaction by your *Declaration*.

3. GOD is witnesse, wee doe not wittinglie and willinglie multiplie doubts, for hindring a good worke, or to oppose agaynst a shyning light, (as yee would haue the Reader to thinke of vs) but in all humilitie, and vprightness of heart, doe declare our mynde, and doe intimate our vnaffected scruples. And wee thinke it verie pertinent, at this tyme, to craue resolution of them, and to desire your *Answer*, concerning this mayne due-tie, which is not fullie exprest in your *Covenant*; where-as a more full expression of it, had bene verie needfull, at this tyme.

4. Lastlie: Where-as yee complayne, that wee tooke not sufficient notice of you, whyle yee were amongst vs; yee may easilie consider, that our publicke Charges, and Employmentes, together with the shortnesse of the tyme of your abode heere, doe sufficientlie vindicate vs, from anie imputation of Neglect in that kynde: and our doores were not closed, if it had pleased you, in Brotherlie kyndnesse, to haue visited vs: which wee ought rather to haue expected of you, seeing yee came vndesired, to the place of our Stations, to deale with vs, and also to deale with our people, agaynst our will, before wee had receaved satisfaction.

THE

THE IX. DVPLY.

AS yee doe referre the Reader, to your former Answeres; so doe wee referre him to our former Replies, and Duplyes.

2. The meaning of the Act of the Assemblie of *Pearth*, citing the wordes of the *PSALME 95*, is not (as yee doe interpret it) anie perverting of the Text, neyther tendeth it to inferre there-vpon, absolute necessitie of *Kneeling*, in all worshipping of *GOD*, or in this part of His worship, in the celebration of the holie *Communion*: but onlie to inferre the Lawfullnesse, and commendable Decencie of *Kneeling*, in Divine Worship; and that it is such a Gesture, as our lawfull Superiours may enjoyne to bee vsed, in *GOD'S* Worship; and that Religious Adoration, and *Kneeling*, is, to bee, done to *GOD* onelie, altho they sinne not, who vse another Gesture, where this is not required by Authority, but another appoynted, or permitted.

3. Wee doe not kneele before the Sacramentall Elementes, making them the Object of our Adoration, cyther Mediate, or Immediate: neyther doeth the Act of *Pearth* Assemblie import anie such thing. But all our Adoration, both outward, and inward, is immediatelie directed to *GOD* onelie, with Prayer, and Thankes-giving, at the receaving of so great a Benefit. Wherefore, your objecting of Idolatrie, agaynst vs heere, and in your other *Treatises*, is mooste vnjust. Wee marvell also, howe yee doe heere referre vs, to those *Treatises*, which in your twelfth Aunswere, yee seeme to disclayme, finding fault, that anie of vs should laye holde on them, or build anie thing vpon them. As lyke-wyse yee heere alleadge, That the Assemblie of
Pearth

Pearth made Kneeling necessarie in all poynts of GODS Worship; and, consequentlie, in receaving the holie Eucharist: not remembering, that in your seaventh Aunswere, yee sayde, the Assemblie had concluded the five *Articles* as indifferent.

4. Concerning the *Service-Booke*, (which now is not vrged) wee haue already answered. Neyther find wee any reason, of your vncharitable construction of vs, or of the disposition of the people, as if they were now become Superstitious. Nor doeth this tyme giue any iust cause of such feares, as are sufficient to overthrow the reasons of that *All of Pearth Assemblie*.

5. Wee did not in malice, but in loue, say, that such a defence as yee professe heere, according to your *Protestation*, and such meetings and conventions doe requyre the Kings consent, and *Authoritie*, to make them lawfull, according to our judgement: where-of some reasons wee haue expressed before in our second *Replie*, which as yet yee haue not satisfied.

6. It seemeth, that yee are eyther not able, or not willing, to answer particularlie and playnlie, to our intergatories proponed in our ninth *Replie*: and wee would vnderstand some reason, why yee doe so, in such a free and brotherlie conference; seeing altho yee doe otherwyse interprete our meaning, yet truelie wee did not propone them to bee snares to you, but to obtayne satisfaction to our selues and others, for a peaceable ende. As for your questions, which yee throwe agaynst vs, with playne profession to worke vs discontentment thereby, we shall here make aunswere to them in meeknesse, and evident demonstration of our peaceable disposition.

Q V A E S T.

Q V A E S T. Answered.

7. **Y** Our first *Question*, concerning the *Service-Booke*, and booke of *Canons*, is no-wayes pertinentlie proponed to vs. If wee did vrge vpon you the sayde bookes of *Service* and *Canons*, as yee doe now the *Covenant* vpon vs, wee should particularlie and punctuallie, declare our mynde concerning them.

8. To your second *Question*, wee answere, that it is our duetie to enquire carefullie, what is incumbent vpon vs by the law of GOD, and man, towards our Prince. Wee doe not moue questions of state, but doe answere to your propositions, resulting vpon matters of state, and wee doe labour, as it well becommeth all good Subjects, to bee well informed, before wee put our hand to anie thing, which concerneth our due obedience to our Prince. As for that which heere agayne yee alleadge, of his Majesties Commissioner, and wyse States-men, as having receaved satisfaction from you, wee referre you, as before, to our *Answer* made there-to, in our first D V P L Y E.

9. To your third *Question*, wee answere; our assertion concerning the vnlawfulnesse of Subjects their resisting the *Authoritie*, of free Monarchies, by force of Armes, even altho they were enemies to the Trueth, and persecutors of the professors there-of, can not in the judgement of anie reasonable man, import that we haue the least suspition of our King, that eyther hee shall change his Religion, or shall fall vpon his religious and loyall Subjects with force of Armes. Wee haue often declared in these our *Disputes*, that wee are fullie perswaded of our King's Majesties constancie, in profession of the true Religion, and equitable disposition

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in mtriftration of iuftice. And in teftification heere-of, we reft fatisfied with his Majesties *Proclamation*, agaynst which yee haue protested.

10. *To your fourth Question*, wee anfwere, becaufe that wee doe esteeme Subscription to your *Covenant*, neyther to bee warrandable by GOD'S word, nor to bee a convenient meane for pacification, wee holde it our duetie, both to with-holde our handes from it, and to dehorte our people from it.

11. *To your fift Question*, wee anfwere: 1. Wee holde it a wrong fupposition which yee make, that the Prelates and their followers, are labouring to introduce Poperie, and to make a faction. 2. Wee know our gracious King, to bee fo iust, and fo wyfe, and fo rype in yeares and experience, that hee will not suffer anie of his Subjects, to abuse his Majesties name, in the execution of anie iniustice. 3. To make resistance by force of Armes, agaynst the King's publicke standing Lawes, and agaynst his Majesties publicke *Proclamations*, is not (in our judgement) a convenient or lawfull way, for defending of the Religion, of the Liberties, and Lawes of the Kingdome, and of the Kings *Authoritie*; but on the contrarie it bringeth *Scandall* vpon our profession. See our *Reasons* in our second D V P L Y E.

12. *To your sixt Question*, wee anfwere, that in all free Monarchies, there is nothing left to Subjectes, in the case of perfecution, by their owne Soveraygne Princes, but patient suffering, with Prayers and Teares to GOD, or fleeing from their wrath, as wee haue at length proved in our second D V P L Y E. This doctrine did the people of *Alexandria*, learne of their holie *Bishop Athanasius*, as is evident by their owne wordes, in their *Protestation*, subjoynd to the Epistle of *Athanasius*, ad

fius, ad vitam solitariam agentes. If (say they) it bee the commandement of the Emperour, that wee bee persecuted, wee all are readie to suffer Martyrdome. Ἐν μὲν ἂν πρῶ-
 ται [τὸ Ἀυγ' 58] ἐστὶ διώκεσθαι ἡμᾶς, ἵτοιμοι
 πάντες μαρτυρεῖσθαι. *Tom. 1. Oper. Athanas. pag.*
868, Edit. Paris. 1627. As for the nature of the Go-
 vernment of this Kingdome of SCOTLAND, reade
 the Booke of KING IAMES THE SIXT of Blessed
 Memorie, entituled, *The true Lawe of free Monar-*
chies, and the Praeface of the first Booke of REGIAM
 MAIESTATEM; where it is expressely sayde, of the
 KING of SCOTLAND, that *Hee hath no Superiour,*
but the Creator of Heaven and Earth, Ruler of all things.
 This our Answer, neyther proceedeth from Flatterie,
 neyther from anie intention, to stirre vp Princes agaynst
 their loyall Subjectes, nor from anie ayme at other
 worldlie endes, (as yee doe vncharitable judge) but
 from our due Fidelitie to our KING, from our true
 Loue to our Countrey, and from our vpright Desire to
 the GLORIE of GOD, and the Comfort of our
 owne Soules, in the Day of our Accompts.

THE X. DVPLY.

ALTHO wee take you to bee of the number of
 those who penned the *Late Covenant*, yet pardon
 vs, to call your Glosses of it in question, so long as yee
 doe not satisfie our Argumentes, which prooue them to
 bee contrarie to the verie wordes of your *Covenant*.
 Wee haue showne, in our Replies, and nowe agayne in
 our fourth Duplye, that the wordes of the *Covenant*,
 importe a perpetuall adherence, to the whole externall Po-
 licie

licie of the Church, as it was Anno 1581; and the removing of Pearth Articles, and Episcopacie, as of thinges contrarie to the Libertie and Puritie of the Gospell. Whence wee still inferre, that these who haue sworne the Covenant, are tyed by their Oath, to vote agaynst Pearth Articles, and Episcopacie: and, consequentlie, can not, without præjudice, eyther dispute, or giue out a decisive sentence concerning them, in the intended Assembly.

2. Yee saye, Yee will not judge so vncharitable of vs, as to thinke vs so corrupt; that, in our opinion, since the tyme designed by vs, no-thing hath entered into the Church, beside Episcopacie, and the Articles of Pearth; which can bee præjudiciall to the Libertie and Puritie of the Gospell. Wee are glad, that altho yee judge vncharitable of vs, yet yee judge not so vncharitable: and, altho yee thinke vs corrupt, yet yee thinke vs not so corrupt, as not to bee sensible of these thinges. Weetolde you our mynde before, in our fourth DVPLY, concerning these Abuses, which yee thinke to haue beene occasioned by Pearth Articles: and now wee tell you, that if Pearth Articles, and Episcopacie, for these their alleadged Consequentes, bee altogether remooved, the benefite which yee thinke our Church may receaue, by remooving of them, shall not, in anie measure, æquall Her Great Losses.

THE XI. DVPLY.

WE be complayned in our DEMAND, of the vncharitableness of *your Followers*, who calumniate vs, as if wee were Favourers of Poperie. And to shewe

to shewe howe vnjust this Calumnie is, wee declared, that wee are readie, to sweare, and subscribe, our *Nationall Confession* of *Fayth*, ratified and registrated in Parliament; to which Declaration, wee haue nowe added our Oath, which wee did sweare, when wee receaved the Degree of Doctōrate in Theologie, and haue solemnlie agayne renewed it, P A G. 15. 16. In your Answer to that Demand, yee slighted our Complaynt, and did not so much as once mention it; which made, vs in our Replye, to complayne also of *you*, who haue showne your selues so vnwilling to giue vs that Testimonie of our Sinceritie in professing the Trueth, which all who knowe vs, thinke to bee due to vs. Wee expected, that in your second Aunswere to that Demaund, this fault should haue bene amended. But, contrarie to our expectation, wee perceauē, not onelie that yee are insensible of the grievous injurie done to vs, by the calumnious reportes of others; but also, that yee haue busied your owne wittes, to *enquyre*, as yee saye, in *matters*, to search, and to *trye our wayes*, and to expiscate what yee could agaynst vs, by the vnfriendlie testimonie of some, who, perhaps, are displeased with vs, as *Achab* was with *Micajah*, for the freedome of our Admonitions. *Charitie*, yee knowe, *thinketh no euill*, 1. CO R. 13. 5, and *covereth a multitude of transgressions*, PROV. 10. 12. 1. P E T. 4. 8. But *uncharitable Inquisition*, and prying into other mens doinges, not onelie discovereth those infirmities, vnto which God will haue everie one of vs subject, for humbling of vs; but also bringeth even vpon good men, a multitude of vnderferved Aspersions. BRETHREN, wee intende not to giue you a Meeting in this; for our Resolution is, *not to bee over-come of euill, but to over-come euill with good*, R O M. 12. 21. And wee are glad to suffer this for His Cause, whose Trueth wee mayntayne, pittying in you

this Great Defect of Christian and Brotherlie Compassion; and praying GOD, not to laye it to your charge. Wherefore, wee will not *search and trye your wayes*, as yee haue done *ours*: but wee will reflect our thoughts vpon our selues, and see whether or not wee bee guiltie of these thinges, which yee heere reprehende in vs.

2. Yee say, first, That wee haue taken *an ample Testimonie* to our selues. But what, wee pray you, haue wee *testified of our selues*; but this onlie, that in sincere and zealous profession of the *Trueth*, wee are not inferior to others; and, according to our measure, haue striven to bee faythfull in all the dueties of our Calling? Yee haue, in-deede, put more in-to our Apologie, and saye, that wee haue praysed our selues, from our frequencie of Prayer, extraordinarie Humiliations, and holinesse of lyfe, and conversation, &c. For, as yee are loath to speake anie good of vs; so yee would haue the Reader belieue, that wee speake too much good of our selues. But in this, as yee wrong vs, so yee make the Reader to see, howe negligentlie yee haue read and considered our wordes. For, where-as in the seconde parte of our Replye, wee tolde you, that *wee haue other Meanes, and more effectfull, than your Covenants*, to vse, for holding out of *Poperie*; mentioning in particular, extraordinarie Humiliation, frequencie of Prayer, amendment of lyfe, diligence in Preaching, and searching the Scriptures, &c. Yee imagine, that wee doe arrogate to our selues, *some singularitie, in vsing these Means*; not considering, that it is one thing to saye, *that wee may and ought to vse these Meanes*, and an-ther thing, to say, *that wee are singular, and eminent, aboue others, in the diligent vse of them.*

3. Next: Where-as yee saye, that *yee were desirous, rather to heare that testimonie, at the mouthes of others,*
(as

(as if yee had never heard our Paynes and Labours, for the Trueth, commended by anie) who knoweth not, but in this case, in the which we stand for the present, it is lawfull, and moſte expedient to men, to vindicate themſelves, and their Fidelitie in their Callings, from the contempt and Calumnies of others. Wee haue in the Scriptures, notable Examples of G G D'S dearest Saynctes, who in ſuch caſes, yea, in other caſes alſo, without anie derogation, to their ſingular humilitie, did fall out into high expreſſions, of their owne vertuous and pious carriage. Who ever ſpake ſo humble of himſelfe as PAVL, who calleth himſelfe *leſſe than the leaſt of all Saynctes*, EPHES. 3. 8, and yet elſe-where hee ſayeth, that hee *was not a whit behinde the verie chiefest Apoſtles*; and, that hee *laboured more aboundantlie than they all*, 1. COR. 15. 10. 2. COR. 11. 5.

4. The defectes, which by *your ſtrict and curious Inquiſition*, yee thinke yee hane found in vs, may bee reduced into two poynctes: One is, that *wee are too ſparing in our paynes, in Preaching*; and, that *wee often fill our Places with Novices*. The other is, that *the ſmall Paynes which wee haue taken, are not fruitfull*. And, to prooue this, yee ſaye, that *Poperie hath no leſſe increaſed in our Citie, vnder our Miniſterie, than anie tyme before ſince the Reformation*. As for the firſt of theſe, to omit that which Modeſtie will not permit vs to ſpeake, eyther of *our owne Paynes in Teaching*, or of *yours*, it is verie well knowne, that in the caſe of Sickneſſe, and extraordinary Employmentes in our Callings; which but ſeldome doe fall forth to vs, it is both lawfull, and commendable to ſee, that our Places may bee filled, eyther with ſome actuall Miniſter, or, ſayling of that, with able Studentes of Divinitie, approved by publicke Authoritie, where-of your ſelves can not bee ignorant,

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in respect of your frequent Peregrinations, from your Stations.

5. As for the next poynt: Altho it were true, yet *the Parable of the Seede sown in diverse sortes of ground*, and the dolorous Complayntes, which these most paynfull and thundering Preachers, *Eliab*, 1. KING. 19. 10. *Isaiah*, 53. 1. *Paul*, GAL. 1. 6. and 3. 1. yea, of CHRIST Him-selſe, MATTH. 23. 37. and LVKE 19. 41. 42. made of the hard successe of their laboures, may learne you to bee more benigne in your censures of vs, than yee are. In the meane tyme, it is knowne to his Majestie, to the Lordes of Secret Counsell, and to all the Countrey heere; as also it is evident, by manie publicke extant Actes of the sayde Secret Counsell, and of our Dioccesian Assemblies, that wee haue beene as diligentlie exercised, in opposing of *Poperie*, as anie Ministers in this KING DOME. Neyther hath our successe heere-in beene so badde, as yee haue given it out: for since our entrie to the Ministrie heere, scarce hath anie man beene diuerted from the *Trueth*, to *Poperie*; some Papistes haue beene converted, to the Profession of the *Trueth*, and others who were incorrigible, haue beene forced to departe from this Countrey. Yea, wee thinke, that our successe, in dealing with the Papistes, had beene vndoubtedlie greater, if they had not beene hardened in their Errour, by *your strange and scandalous Doctrines*, repugnant to Scripture, and sound Antiquitie.

6. That which yee saye in the second part of your Aunſwere, concerning the *powerfull effectes* of your *Covenant*, meeteth not with that which wee did object, concerning the *unlawfullnesse* of it. For, that which is not in it selfe lawfull, can never bee truelie profitable to anie. And SOLOMON hath tolde vs, that *there is no wisdom*,

*wisdoms, nor understanding, agaynst the LORD, PRO-
VERBS 21. 30.*

7. As for the last parte of your Answer, wee haue so often tolde you, that your feare of the in-bringing of the *Service-Booke*, and *Canons*, is causelesse: and yee haue so oft denyed this, that it were follie to wearie the Reader anie more with this matter. In the meane tyme, wee tell you, that if your *Covenant* bee vnlawfull in it selfe, (as wee still thinke it to bee) your feare, altho it were iustlie conceived, will never free your Soules of the guiltinesse of it.

THE XII. DVPLY.

TO iustifie or excuse your omission, of publicke disallowing and condemning the publicke disorders, and miscarriages of some who haue subscribed the *Covenant*; especiallie the offering of violence to Prelates, and Ministers, in tyme of Divine Service, and in the House of GOD, where-of wee spake in our twelfth Demaund, and Replye: yee answered, first, that yee acknowledge not the *Service-Booke*, for the LORD'S Service. Yee might saye the same of anie *Service-Booke*, (if yee allowe the Reasons latelie set forth in Print agaynst the *Service-Booke*) for there a *Prescript forme* of Prayer, is condemned, which directlie crosseth the practise of the *Uniuersall Church of CHRIST, Auncient, and Recent.*

2. Yee alleadge, that yee acknowledge not the *usurped Authoritie of Prelates, for Lawfull Authoritie.* For
FF ought

Altar, Damasc. pag. 120, Dispute agaynst the English Episcopal Cere- monies, part 3. cap. 8. digress. 1.

Favorabiliores rei po- tius quam alicuius ha- bentur. ff. Lib. 50. Reg. 125.

Melanch. in an Epist. to Camerarius, in Concil. Theolog.

Melanch. in an Epist. to Camerarius, in Concil. Theol. pag. 90. Quo ju- re enim Le- gitis nobis disso-

ought wee can perceave, by the Doctrines of those with whome yee joyne, yee acknowledge no lawfull **Au- thoritie** at all in Prelates, about your selues, and other Ministers: and yee seeme so to insinuate so much here, by blaming vs, for calling them, Reverend and holie Fathers. Wee are perswaded of the lawfullnesse of their Office, and therefore are not ashamed, with Scrip- ture, and Godlie Antiquitie, to call such as are advan- ced to this Sacred Dignitie, *Fathers*, and *Reverend Fa- thers*. Neyther should personall faultes, alleadged by you, hinder our observance, till what is alleadged, bee clearlie proven. For, so long as thinges are doubtfull, wee should interpret to the better parte, **LUKE 6. 37.** And it is a Rule of Lawe, that in a doubtfull case, the state of a Possessor, is best; and, consequentlie, of him that hitherto hath bene in a Possession of a good name: as also, that in thinges doubtfull, wee should rather fa- vour the person accused, than him that accuseth.

3. If yee bee of this same judgement, with vs, con- cerning the lawfullnesse of their Office, why doe ye not reverence them, as well as wee? But if their verie Of- fice seeme to you unlawfull, wee esteeme your judge- ment contrarie to holie Scripture, to all sound Antiqui- tie, and to the best Learned amongst Reformed Di- vines. Heare what **MELANCHTHON** sayeth, *I would to GOD, I would to GOD, it laye in mee, not to con- firme the Dominion, but to restore the Governement of Bis- shops: for I see what manner of Policie wee shall haue; the Ecclesiasticall Policie beeing dissolved: I doe see, that heere- after will growe up, a greater tyrannie in the Church, than ever was before.* And agayne, in an other Epistle to **Camerarius**, hee sayeth, *You will not helieve howe much I am hated, by those of Noricum, and by others, for the restoring of Jurisdiction to Bishops. So our Companions fight for* *their*

their owne Kingdome, & not for the Kingdome of CHRIST. So in other places. See Bucer, de Regno CHRISTI, Pag. 67.

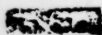
dissolvere
πολιτεί-
αν Ecclesiae
sicam? &

Episcopi nobis concedant illa, quae æquum esse eos concedere? Et ut liceat, curie non expedit. Semper ita sensit ipse Lutherus, quem nulla de causa, quidam ut video, amant, nisi quia beneficio ejus sentiunt se, Episcopos excussisse & adeptos libertatem minime utilem ad posteritatem. So in an Epist. ad Episc. Augusten. Deinde velim hoc tibi persuadens de me deque multis aliis vos optare ut pace constituta Episcoporum petessetis, sit incolomis. Et hanc plurimum prodesse Ecclesie judicamus

4. Thirdlie, Yee alleadge the zeale of the people; by reason where-of yee saye, that it was no-thing strange, that in such a case, they were stirred up to oppose. Suppose they had opposed, yet, that they should haue so opposed, as to haue offered violence to Sacred persons, Prelates or Ministers, who are spirituall Fathers, seemeth to vs verie strange, for all that hitherto yee haue sayde. There is no zeale, without the extraordinary instinct of GOD'S Spirit, which can warrand men destitute of Authoritie, to laye their hands on such persons. Touch not Myne anoynted, and doe My Prophets no harme, sayeth the LORD, PSALME 105. Let all thinges bee done decentlie, and in order, sayeth S. PAUL, 1. COR. 14. 40. GOD is not the Author of confusion or tumult, but of peace, sayeth that same Apostle there, VERSE 33. To this purpose Gregorie Nazianzene, in his 26 Oration, speaking of the chiefe causes of division in the Church, sayeth, One of them is vnrulie, ferventnesse without reason and knowledge, and that another is, disorder and vndecencie, ἀταξία καὶ ἀκοσμία.

θερμότης
χωρίς
λόγου καὶ
ἐπιστήμης
ἀσχετος

5. The same should account the person of his Father Sacred, ff. de obsequiis, Lib. 9. So wee ought also to esteeme of our Spirituall Fathers: and, therefore, to offer injurie to their persons, and that, in tyme of Divine Service, must needs bee a grievous sinne. In the
Novell



*Si quis cum
sacra myste-
ria celebra-
tur, in san-
ctam Ecce-
siam ingre-
diens, Epif-
copo, aut
Clericis, aut
Ministris a-
liis Ecclesiæ
iuriam a-
liquam in-
ferat: jube-*

*mus hanc verbera sustinere, & in exilium mitti. Si vero hæc sacra Ministeria contu-
maverit, aut celebrare prohibuerit: capitaliter puniatur hoc ipso & in Litaniis, in qui-
bus Episcopi, aut Clerici reperitur, audiendo. Et si quidem iuriam solum fece-
rit, verberibus exilioque tradatur. Si vero etiam Litaniam contusserit, capitale pe-
riculum sustineat: & vindicare jubemus non solum civiles, sed etiam militares ju-
dices.*

*Novell Constitutions of IVSTINIAN, Authent. Collat. 9.
Tit. 6. Novella 123. de SANCTISS. EPISCO-
PIS, &c. CAP 31.* there is a remarkable Lawe
to this purpose, cited vpon the MARGINE. The
lyke Law wee finde in *Cod. Iustin. Lib. 1. Tit. 3. de
Episcop. & Clericis.* Now altho in these imperiall Lawes,
the sanction bee severe, yet wee wish no such severitie
to bee vsed amongst vs, but praying GOD, to forgiue
them who haue transgressed: Wee desire them to con-
sider, that auncientlie amongst Christians, such doings
were greatlie disallow'd.

In his se-
cond Ho-
milie vpon
thes words
Salute Pris-
cilla and A-
quila. Tom.
5, Edit. Sa-
uil. pag. 327

6. S. *Chrysostome*, speaking of the reverence due
by people to Pastours, sayeth, *A man may now see, that
there are not so great Scoffes and reproaches, used by the un-
saythfull, against the Rulers, as by those that seeme to bee
saythfull, and to bee joyned with vs. Let vs therefore inqyre
whence cometh this negligence, and contempt of pietie, that
wee haue such a hostilitie against our Fathers. There is no-
thing, there is nothing, that can so easilie destroy the Church,
as whē there is not an exact joynture of Disciples, to their Mā-
sters; of childrē to parents, and of thō that are ruled, with their
rulers. He that but speaketh evil against his brother, is debarred
from reading the diuynē Scriptures, (for what hast thou to
doe to take my Covenant in thy mouth? sayth the LORD;
& subjoyneth this cause, Thou sittest and speakest evill of
thy brother,) and thinkest thou thy selfe worthie to come to
the sacred porches, who accusest thy spiritwall Father? How
agreeth this with reason? For if they who speake evill of Fa-
ther or Mother, should dye, according to the Law; of what
judgement*

judgemēt is he worthie, who dare speake evil of him who is much more necessarie, and better, than those Parentes? Why feareth hee not, that the earth should open, and swallow him, or that thunder should come from Heaven, and burne up that cursing tongue? See him also, Lib. 3. de Sacerdotio, Cap. 5. & 6.

7. In the next place, yee saye, that the keeping of GOD'S House, from Pollution and superstition, belongeth to Authoritie, to the communitie of the Faythfull, and to everie one in his owne Place, and Order: but, certainlie if everie one, or all the communitie, keepe their owne Place, and Order, they can doe no-thing in this, by way of force, without, farre lesse agaynst Authoritie. Hence Zanchius, in his first Booke of Images, Thes. 4, sayeth, *Without Authoritie of the Prince, it is lawfull to none in this Countrey, to take Idoles out of Churches, or to chaunge anie thing in Religion: hee that doeth so, should bee punished, as seditious.* This hee confirmeth by reason, and by the testimonie of Saynct *Augustine*, Tom. 10. de *Sermone Domini in Monte*, Homilia 6. And a little after, hee subjoyneth; *Augustine* handeleth this Argument piouslie, hee dehortheth his people, from such a practise, and sayeth, That it is *pravorum hominum, & furiosorum circumcellionum.*

8. As for your vehement Accusations and Threatnings, (heere, and Answered 14) agaynst the wryter of the late WARNING to the Subjects in SCOTLAND, yee may easilie perceave, by the Printed Edition of that WARNING, and by the Printed Editions of our REPLYES, that, that offence is taken away. And now, Reverende Brethren; why are yee pleased thus to digresse from the matter in hand, to waken and holde on foote, personall quarrels agaynst your brother, by digging vp buried wordes, and renewing haske interpretations thereof, contrarie to his loving intention, and after

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that

that himselfe, for satisfaction to all men, hath so publicklye disallowed and abolished these wordes? This vncharitable dealing, can bring no advantage to the cause which yee mayntayne, but rather maketh it the more to bee disgusted, in consideration of your too great eagerneesse to stirre vp hatred agaynst your neyghbour, & to worke him trouble; whom yee ought not to persecute with implacable wrath, which worketh not the righteousnesse of GOD; nor to exasperate agaynst him his other deare Countrey-men: but rather, as well be seemeth your profession and calling, yee ought to exhort them to the most favourable construction of things, and to christian placabilitie, and to the entertaynnig of their wonted loving affection towards him. As for these our present questions, wee desire Theologicallie onlie, and peaceable, to conferre of them with you, or anie other our Reverende Brethren, of our owne calling.

*Aug. lib. de
unico Bap-
tismo, cap.
13. O quam
detestandus
est error ho-
minum, qui
clarorū viro-
rum quādā
non recte fa-
cta laudabi-
liter se imi-
tari putant,
a quorum
vitiis
aliam sunt,*

9. Yee say, that Master KNOX spared not to call *Kneeling, a diabolicall invention*. If yee allowe this saying, how can it bee, that in your COVENANT, intended for removing of Innovations, and recovering of the Puritie of the Gospell, yee expreslie ayimed not at the abolishing of this ceremonie, which is so hatefull in your eyes? But if yee doe not approue this his saying, why did yee not choose rather, in charitie to cover this escape of so wortheie a personage, than openlie to blaze it abroad?

10. Yee haue needleslie drawne into your discourse, mention of IRENICVM. Of which worke, for mitigation of your vnpeaceable censure, bee pleased to take notice of the judgement, of that most worthie Pastor, and most graue and learned Divyne, *D. Iames Usher*, Arch-Bishop of *Armach*, Primate of all *Ireland*, in this his Epistle writteu to the Author.

VIR

VIR EXIMIE;

SUMMA cum voluptate Ἑρηνικὸν tuum perlegi: eamque Patriæ tuæ felicitatem, sum gratulatus, quod novum tandem produxerit Ἑρηνικόν, qui eam ipsi præstitit diligentiam & virtutem, quam olim exteris Ecclesiis (quum non admodum dissimiles de adiaphoris oborta lites earum pacem perturbarent.) exhibuit ille Vetus; qui Φερώνυμῳ τὸς ὦν τῇ προσπαγορίᾳ, αὐτῷτε τῷ τρόπῳ ἑρηνικοῦς, ὑπὲρ τῆς τῶν ἐκκλησιῶν ἑρμῆως παρικαλεῖτε ἐπὶ ῥέσσει.

Nulla salus bello: ipsique bello salus si qua sit, non alio quam pacis nomine ea continetur. Nam & de * pace belli Uriam, opinor, à Davide aliquando interrogatum meministi.

Item verò, pro ἑρηνικῷ, scriptum remitto tibi ego τοῦ λεμικόν: sed quod iucundum præbeat spectaculum. Medianiticorum satellitum inter se manum conferentium, & mutuo isto bello Ecclesiola nostra, pacem promoventium.

Tu quicquid, hoc est, munusculi, ut ab homine optime erga te affecto transmissum suscipe, & me (ut facis) ama.

Pontana, in Hibernia, III. Eid. Decembr. anno reparata salutis 1632.

Tuus in CHRISTI Mini-
sterio conservus

IACOBVS ARMACHANVS.

*Me juvat, alma quies, gens hac fera bella minatur,
Et quoties Pacem poscimus, arma crepat.*

THE

EVSEB.
LIB. 5.
HIST.
ECCLES.
κεφ. κς.

שְׁלוֹמִי
הַמְּלִיכָה
2. SAM.
XI. 7.

IVDIC.
VII. 22.

ARTH.
IONST.
PARAPH.
PSAL. 110

THE XIII. DVPLY.

YEE repeate your former Answer, concerning your Interpretation of the clause of forbearance, which wee haue allreadie refuted in our former REPLYES; neyther doe yee bring heere anie new confirmation thereof: And therefore all the three *Scandals*, mentioned in our 13 DEMAND, doe yet remayne vnremov-
ved.

2. Altho your Interpretation were admitted, which wee can not admit, yet at least the third *Scandall* were no wayes avoydable there-by, (what-so-ever may bee supposed concerning the other two,) and that because of the reason expressed in our 13 REPLYE; to which your Answeres heere are not satisfactorie. 1. Yee doe insinuate, that yee thinke our Oath of obedience to our Ordinarie, and *Pearth* Constitutions, not lawfull in it selfe: which wee are perswaded is verie lawfull. 2. Yee would seeme to inferre the vnlawfulnesse of it, by challenging, *the Authoritie where-by it was exacted*; and al-
leadging that *there is no ordinance made Civill or Ecclesiastike, appoynting anie such Oath*. This reason (altho it were granted) hath no strength at all, to proove that which yee intende, to wit, that eyther our Oath is in it selfe vnlawfull, or that wee may now lawfullie breake it: for our swearing of that Oath is not agaynst anie lawfull *Authoritie*, eyther divyne or humane: and in such a case, Oathes concerning thinges lawfull, ought to bee kept, whether they bee requyred by appoyntment of a publicke ordinance, or not: which who-so-ever denyeth, hee openeth a patent doore to the breaking of lawfull Oathes, in Matrimoniall and civill contracts, and manie other cases, daylie incident in hu-
mane

RIANE conversation. Also the exacting of that Oath, was clearlie warranded by two *Acts of Parliament*, viz. *Parliament 21*, of King IAMES the 6, holden at EDINBURGH, Anno 1612. CHAP. I. and *Parliament 23*, of King IAMES the 6, holden at EDINBURGH, Anno 1621. *Act 1*.

3. Yee take vpon you to call in question, *with what conscience that Oath was given*. How oft, Brethren, shall wee exhort you to forbear judging of other mens consciences, which are knowne to GOD onlie? *Judge not, that yee bee not judged.* MATTH. 7, 1.

4. Yee alleadge, *wee can not answere before a Generall Assemblie for our Oath, and the Scandall risen there-upon*. No man needeth to bee ashamed, before a *Generall Assemblie*, or anie other *Judicatorie*, of his lawfull and due obedience, which hee hath given to the publicke Constitutions of the Church of SCOTLAND, and to his Majesties standing Lawes; or of anie lawfull Oath, where-by hee hath promised that obedience. As for the *Scandall*, it was not given by vs, but vnneecessarilie, and vnjustlie taken, by you, and some others, vpon an erronious opinion, obstinatelie mayntayned agaynst the lawfulness of the matters themselves.

5. Yee say, That *conceaving the Oath, according to our owne groundes, none of vs will say, that wee haue sworne the perpetuall approbation and practise of these things, which wee esteeme to bee indifferent, what-so-ever bad consequent of Poperie, Idolatrie, Superstition, or Scandall, should follow there-upon*. Wee answere, 1. These bad consequentes are alleadged by you, but not proven. 2. Evils of that kynde should bee avoyded, by some lawfull remedie. And wee doe not esteeme it lawfull for vs, to disobey *Authoritie* in thinges lawfull, altho in themselves

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indifferent;

indifferent: for obedience commanded by the fift Præcept of the Decalogue, is not a thing indifferent. There bee other meanes which are lawfull and more effectuall agaynst such evils, as wee haue specified in our eleventh KEPLYE: 3. Wee did not sweare perpetuall approbation, and practise of indifferent things; but knowing these things in them selues, to bee approvable, wee did sweare obedience to the publicke Lawes, requyring our practise in these things, so long as the Lawe standeth in vigour, and our obedience there-to is requyred by our lawfull Superiours. 4. This course wee holde to bee more agreeable to our duetie, than vpon private conceptions of *Scandals vnnecessarie* taken, to breake off our due obedience to that *Authoritie* which GOD hath set over vs.

6. Out of our assertion (Replye 4.) concerning the administration of the Sacraments in private places, to sicke persons, in case of necessitie, yee doe collect, that wee can not forbear the practise of these, altho our Ordinarie, and other lawfull Superiours should will us to doe so. And hence yee inferre, that heere-in Pearth Assemblie, for which wee stand, is wronged by vs two wayes: 1. That wee differ in judgement from them, about the indifferencie of the five Articles: and next, that at the will of our Ordinarie, and yee know not what other lawfull Superiours, wee are readie to forbear the practise of these things, which the Assemblie hath appoynted to bee observed.

7. As for your mayne Question, *Whether a duetie necessarie by Divine Lawe, may bee; or may not bee omitted, in case, our Ordinarie, and other lawfull Superiours, should will us to omit it?* before wee aunswere to it, wee must expound what wee meane by our other lawfull Superiours, because of your jelling pretence of ignorance heere-of. Wee meane heere-by, The King's Majestie, the

tie, the Parliament, the Secret Counsell, and other Magistrates, and Ecclesiasticall Assemblies, where-vnto wee owe Obedience in our Practise requyred by them, according to publicke Lawes.

8. The Question it selfe ye doe expresse more clearly in your Aunswere to our fourth Replye, where yee alledge, that wee finde some of the *PEARTH ARTICLES* so necessarie, that altho the Generall Assemblie of the Church should discharge them, yet wee behoved still, for conscience of the *Commaundement of G O D*, to practise them.

Thus are wee brought to this generall Question;

*Whether, or no, anie thing necessarie
(or commanded) by Divine Lawe,
may, in anie case, without sinne, bee
omitted, when publicke humane Au-
thoritie dischargeth the practise there-
of?*

For resolving of this Question, wee desire the Reader to take notice of these Theologicall Maximes, received in the Schooles, and grounded vpon *HOLIE SCRIPTURE*.

9. *Affirmative Præceptes*, doe binde at all tymes, but not to all tymes, but onelie as place and tyme requyre; that is, when opportunitie occurreth. [*Præcepta affirmativa obligant semper, sed non ad semper, nisi pro loco & tempore; id est, quando opportunitas occurrit.*] But *Negative Præceptes*, doe binde at all tymes, and to all tymes. [*Præcepta negativa obligant semper & ad semper.*^a] As for example; A man is not obliedged to
speake

^a Thom. 1.
2.^a, q.¹. 71.
art.

art. 5. ad
3^m Bon-
vent. in 1.
sent. dist. 48.
art. 2. qu. 1.
in Resoluto-
ne. Scorus
in 3. sent.
dist. 9. qu.
vltima, num.

speake the trueth at all tymes; for hee may bee some-
tyme lawfullie silent, but hee may never lawfullie lie.

10. Of *Affirmatiue necessarie Dueties*, some are the
weyghtier matters of the Lawe, [τὰ βαπτύεα τῆ νό-
μου] as Iudgement, Mercie, and Fayth, MATTH. 23.
23. Others, lesse weyghtie, such as are those of the *Pearth*
Articles; which wee call *necessarie*, and yee doe reject.

11. The exercise of some *Affirmatiue necessarie due-
ties*, may bee some tymes omitted, by Authoritie, wi-
thout sinne, for the publicke Peace, or some pressing
necessitie. Thus *Moses* permitted repudiation of a
man's married wyfe, not fallen into adulterie; neyther
did hee vrge stricthly the *Affirmatiue duetie of adherence*,
and that for the hardnesse of their heart. Where-in *Mo-
ses* had respect to the Peace and Unitie of the Tribes of
Isracc, as *Alexander Alenfis* obserueth, in his *Summe of
Theologie*, Part. 3. Qu. 46. *Membro* 1. Art. 1. &
Art. 2. *David* did not execute, in his owne tyme,
iudgement agaynst *Joab*, for his murthuring of *Abner*,
and *Amasa*, because the sonnes of *Zerviah* were too harde
for him. *Circumcision* was omitted, because of the
vncertayntie of their abode in one place, when the peo-
ple were with *Moses* in the *Wildernesse*.

12. Exercise of Ecclesiasticall Discipline, agaynst
open obltinate offenders, is an affirmatiue duetie, in-
cumbent, by diuine Law, vpon the Pastoures, to-
wards those who are committed to their charge. Yet it
may, and ought to bee forborne, when it can not bee
vsed without an open rupture, and vnavoydable Schisme.
Because in such a case the publicke peace is rather to
bee looked to, lest in our inconsiderate zeale to sepa-
rate the Tares, wee plucke vp also the Wheat. And
what wee can not get corrected by censure, wee can
doe no.

doe no more but mourne for it, and patientlie wayt till GOD amende it, as *Augustine* proveth at length, *Lib. 3. contra Epistolam Parmeniani, Cap. 1. & Cap. 2. & Lib. de fide & operibus, Cap. 5.* For in this tyme (sayeth *Gregorie*) the holie Church doeth correct some thing by fervour, some thing shee tolerateth by meeknesse, some things by consideration shee dissembleth, and beareth, so that often by bearing and dissembling, shee comesceth [or putteth away] that evill which shee hateth. And *Prosper* sayeth; For this cause therefore, they must with gentle pietie bee borne with, who for their infirmities, may not bee rebuked.

*Gregor.
respons. ad
7. interrogat-
ionem Au-
gustini Can-
inariensis, In*

hoc enim tempore sancta Ecclesia quædam per firvorem corrigit, quædam per mansuetudinem tolerat, quædam per considerationem dissimulat, atque portat, ut scilicet malum quod averfuit, portando & dissimulando comescat. Prosper, Lib. 2. de vita contemplativa, Cap. 5. Propter hoc ergo, blanda pietate portandi sunt, qui inceperunt pro sua infirmitate non possant.

13. When a doctrinall error (not beeing fundamentall) prevaieth by publicke Authoritie in any Church, a private Pastor or Doctor espying it, may lawfullie and laudable, forbear publicke stryving agaynst it, when hee evidentlie perceaveth, that vnavoydable Schisme would followe there-vpon. In such a case hee should content him-selfe, to feede his hearers with that wholesome Milke of the Word, which they may receave, and delay the giving of stronger Foode vnto them, because of their infirmities: Considering that more necessarie and weyghtier Duetie, which hee oweth for preservation of Order and Peace; and labouring, in a myld and peaceable manner, to cure them. To this purpose belongeth that saying of *Gregorie Nazianzen*, Let no man, therefore, bee more wyse than is convenient, neyther more legall than the Lawe, neyther more bright than the Light, neyther more strayght than the Rule, neyther higher than the Commandement. But howe shall this bee? If

*Nazianz.
Orat. 26.
tom. 1. pag.
446. & 447.
Edit. Græ-
col. Paris.
Anno 1630.*

wee take knowledge of Decencie, and commend the lawe of Nature, and followe Reason, and despyse not good order. [*ὃ μὴ ἀτιμάζομεν εὐταξίαν.*] And that of the Auncient Church of Lions in France, neare eyght hundred yeares a-goe; Who doeth not calme and peaceable moderate that which hee thinketh, but is readie incontinent to Contentions, Dissentions, and Scandalls, altho hee haue not an hereticall sense, most certaynly hee hath an hereticall mynde.

Eccles.

*Indg. Lib.
de tenenda
veritate*

Scripturæ post medium [in Bibl. Patr. Tom. 4. Part. 2. Edit. 4.] Qui non tranquillo & pacifice moderatur quod sentit, sed statim paratus est ad contentiones, dissensiones, & scandala, etiamsi non habeat Hæreticum sensum, certissime habet Hæreticum animum.

14. Divine Institution, by the Ministerie of the Apostles, craveth Deacons, ordayned by Imposition of handes, for all their lyfe tyme, **ACTS 6.** Yet in our Reformed Church of SCOTLAND wee haue no such Deacons. Which OEconomical defect, necessitated by detention of Church mayntenance necessarie for their sustentation, wee hope shall not bee imputed to our Church, as sinne, so long as Shee despyfeth not that Institution, and acknowledgeth, and lamenteth, this deficiencie, and endevoureth, by peaceable lawfull means, to haue it remedied.

15. Altho some *Affirmatiue Dueties*, necessarie by Divine Præcept, doe giue place, some tymes, to other more weyghtie, and more pressing Dueties, (as the saving of a stranger may bee omitted, for saving my father, or my brother, or my sonne, out of the same danger, when I am able onlie to saue one of them. And manie such lyke examples doe occurre:) yet it is never lawfull to condemne or oppugne such Dueties, as evill, or superstitious, or scandalous in them-selues, neyther
to ranke

to ranke them amongst thinges in them-selues indiffer-
rent.

16. Hence wee doe inferre, that not-with-standing
of the necessitie of those of the *Pearth Articles*, which
wee call *necessarie*, yet some tymes the practising of
them, may become not necessarie, and the omission
there-of not sinfull, publicke Authoritie, and the ne-
cessitie of the peace of the Church, so requyring. Some
tyme, in-deede, the omission of a thing præscribed by
an Affirmatiue Divine or Humane Lawe, may bee fault-
lesse: But it is never lawfull for Subjectes, to trans-
gresse the Negatiue parte of the Divine Præcept, by re-
sisting with force of Armes, that Power where-vnto
G O D hath subjected them, and to which Hee hath
forbidden them, to make such resistance. Neyther is
it at anie tyme lawfull, for Pastors and Teachers, to
teach erroneous doctrine.

17. Yee doe attribute to vs, as a great absurditie,
that at the will of our Ordinarie, and other lawfull Su-
perioures, wee are readie to forbear the practise of
these thinges which the Assemblie hath appoynted to
bee observed. And this yee inferre from the necessitie
of Administration of the Sacramentes, some tymes in
private places, according to our judgement. Certayn-
lie, yee will haue much a-doe, to make good, by right
Logicke, this your inference from such an *Antecedent*.
But to speake of the matter of the *Consequent*, for satis-
faction to the Reader, wee finde no such absurditie in
it, as yee seeme to proclayme. For, if some Duties
appoynted by diuine Law, giue place some-tymes to
other weyghtie duties, such as is the keeping of pub-
licke peace and good order, as we haue already showne;
much more may a thing, notwithstanding of anie hu-
mane Lawe appoynting it to bee observed, be for
these

Thom. 2^a
2^a qm. 43.
art. 7. Prop-
ter nullum
scandalum
quod sequi
videatur,
debes homo
prætermis-
sione
veritate,
falsitatem
docere.

these respectes omitted, at the will and direction of those Superiours, to whom wee owe our obedience requyred by that humane Law, and who haue power to dispence with our practise in that part.

THE XIV. DVPLY.

I*f the wordes of the Covenant bee playne, (say yee) concerning the meere forbearance, and speake nothing of the unlawfulnessse, no mans thoughts can make a change. But wee haue given our reasons, which iustlie moue vs to requyre greater playnnesse; neyther haue wee as yet receaved satisfaction, concerning those reasons.*

2. In our 14 REPLYE, wee sayde, That your Band of *Mutual Defence* agaynst all persons *what-so-ever*, may drawe Subjects, perhaps, to take Armes agaynst their King, (which GOD avert) and consequentlie from that loyaltie of Obedience, which they owe to their Soveraygne, and ours; except yee declare, and expayne your selues better, than yee haue hitherto done. To this yee answered, that, by this Replye wee doe a threefolde wrong: One to our selues, another to the Subscribers, the third to the Kings Majestie. But yee haue not directlie answered to the poynt proposed by vs.

3. The wrong which yee say, wee doe to our selues, *is in forging from the wordes of the Covenant, impediments, and drawing stumbling blockes in our owne way, to hinder our Subscription.* This your wrongous asseveration, wee iustlie denye, protesting, as wee haue often done, that wee doe walke sincerelie in this matter, according to
our

our light, *Not forging to our selues impedimentes, nor drawing stumbling blockes in our owne way*; but clearlie showing the impedimentes, and stumbling blockes, which the Contryvers of the COVENANT haue layde in our way, by their verie incommodious expreffion, irreconcilable (in our judgement) with your exposition.

4. Yee say, wee wrong the Subscribers, in changing the state of the Question, and in making a divorce betwixt Religion, and the King's Authoritie, which the Covenant joyneth together, hand in hand. Wee doe no-ways wrong the Subscribers, when wee propone vprightlie our iust Scruples, as wee in our CONSCIENCES doe conceaue them, where-by wee are moved to with-holde our handes from that COVENANT: where-of one is, the feare of vnlawfull resistance to Authoritie, if wee should holde to that COVENANT; howe so-euer yee will not suffer to heare patientlie this objection, because in your Covenant yee doe professe, the conjunction of Religion, and the King's Authoritie: which profession of yours, doeth not sufficientlie serue for a full answer to our objection, agaynst those other words of that same Covenant, where-vpon our Scruple did aryse. To cleare this, we wish you to answer directlie (to this our present Demaund: whether or no, in case of disagreement, (which GOD avert) thinke yee that the Covenanters are obliedged, by vertue of their Covenant, to make open resistance, by force of Armes? If yee thinke they are obliedged to make resistance, then wee desire your answer to the Reasons and Testimonies brought in our 2 Duplye, proving the vnlawfulnesse of such resistance. But if yee thinke that they bee not obliedged, then declare it playnlie.

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4. But

5. But most of all, yee say, wee wrong the King's Majestie, in bringing him vpon the Stage, before his Subiectes, in whose myndes wee would (as yee doe vnjustlie alledge) beget and breede suspitions of opposing the Trueth, of making Innovation in Religion, and of dealing with the Subiects, contrarie to his Lawes and Proclamations, and contrarie to the Oath at his Coronation. Wee answer; wee haue not brought, but haue found his Majestie vpon this vnpleasant Stage, opposing himselfe openlie to your Covenant, with solempne Protestations, agaynst all suspitions of opposing the Trueth, or making Innovation of Religion, or dealing with the Subiectes contrarie to his Lawes and Proclamations, or contrarie to the Oath at his Coronation. This his Majesties declaration, agaynst which yee haue protested, wee haue willingly receaved, and doe truelie belieue it.

6. What the most honourable Lords, of his Majesties privie Counsell haue done, concerning his Majesties last Proclamation, and vpon what motiues, their Honours themselues doe know, and his Majesties High Commissioner, hath publickly declared in his printed MANIFESTO, contrarie to some of your Asseverations, concerning the proceeding of that Honourable Boord.

7. Yee professe heere, that, *It becommeth you, to judge charitablie of his Majesties intentions*, altho yee disallow the *Service-Booke*, and *Canons*, as containning *areall Innovation of Religion*; and doe affirme, that, the intention of the Prelates, and their Associates, the Authors and Contryvers of the Bookes, is *most justlie suspected* by you. Wee haue tolde you alreadie, that, concerning the matters, containned in those Bookes, it is not now tyme to dispute, the Bookes themselues being discharged by his Majesties Proclamation, and a royall promise

promise made, that his Majestie will neyther now nor heere-after, presse the practise of the fore-sayde *Canons* and *Service-Booke*, nor anie thing of that nature, but in such a fayre and legall way, as shall satisfie all his Majesties loving Subjects; and, that his Majestie neyther intendeth Innovation in Religion or lawes. As for the intentions of his sacred Majestie, wee doe heartilie and thankfullie acknowledge them, to bee truelie conforme to his Majesties gracious Declaration, in that his last Proclamation. And, in-deede, it becommeth both you and vs, to thinke so of them. Neyther doe wee take vpon vs, to harbour in our breasts, anie vncharitable suspicion, concerning the intentions of those others of whom yee speake; seeing they stand or fall to their owne master, and the thoughts of their hearts are vnkowne, both to you and vs: and in a matter vncertaine it is surest to judge charitable. Yea, wee haue manie pregnant Arguments to perswade vs, that those Reverende Prelates, and their Associates, had no such intention, as yee judge.

8. Yee make mention of three wrongs, done by vs to you: The one, in the **WARNING**, where-of yee haue an answer allreadie given in our 12 **DVPLYE**, where yee did vse greater exaggerations, than eyther the intention of the Warner did merite, or became your charitie and profession. And by your repetition of it in this place, yee show, that yee haue too great delight to dwell vpon such expostulations, where-as Theologicall reasons of the matter in controversie, would better become you in such a **DISPUTE**. The second wrong is, that (as yee alleadge) wee haue wronged you, *In with-holding our hand and helpe from so good a cause, of purging Religion, and reforming the Kirke, from so manie grosse abuses, and opposing all those who haue modestlie,*
laboured

laboured for Reformation. But certaynlie, the wrong is done to vs by you, in that yee doe, without warrand of *Authoritie*, obtrude vpon vs, and vpon those committed to our charges, the swearing of an Oath, which is agaynst our owne consciences: and because of our iust refusall and opposition, yee doe wrong vs also, in misinterpreting our pious and vpright meanings, and in making and stirring vp collaterall, and personall quarrells agaynst vs, and threatening vs there-with. Thus (if GOD by his speciall grace did not vpholde vs) might wee bee driven, by worldlie terroures, to doe agaynst the light of our owne consciences.

*Hieronym.
Apologia
adv. vsus
Ruffinum,
qua incipit,
Lectis liti-*

*ris, prope finem. Talibus institutus es Disciplinis, ut cui respondere non poteris, caput auferas: Et linguam, qua tacere non potest sases? Nec magnopere glorieris, si facias quod Scorpiones possunt facere, & Cantharides. Peccerunt hec & Fulvia in Cicronem, & Herodias in Ioannem: quia veritatem non poterant audire: Et linguam veriloquam discriminalem ac confoderunt. — Adversum impiissimos Celsum atque Porphyrium quanti scribere nostrum? Quis omissa causa, in superflua criminum obiectio-
ne versatus est?*

9. The third *Wrong*, where-with yee charge vs, and for the which yee doe insinuate, that wee maye feare *Trouble*, is (as yee alleadge) in our speeches, in publicke, and private, and in our *Missiues*, &c. Herevnto wee answer, as in our former Replies, That when-so-ever it shal please you, to specifie these speeches, we hope to giue you, and all peaceable-disposed Christians, full satisfaction, and to cleare our selues of that imputation; so that none shall haue iust reason, to worke vs anie *Trouble*. In the meane tyme, if our ingenuitie would permit vs, (as it doeth not) to thinke it a decent course, to make vse of *Hearkeners*, and *Catchers of wordes*, and to wayte for the hauling of our Brethren, some of your owne speeches might bee represented vnto you, wherein yee would find weaknesse.

10. As for these *Outward*, or *Externall Argumentes*, which

which ye bring heere, to proue your *Covenanting*, to bee *The worke of GOD*, from the *Successes of your Enterprize*, from the *multitude of Subscribers*, and from their *Contentment*, and from their *good carriage*, (which wee would wish, in manie of them, to bee more charitable, and peaceable, and so more Christian, than it is) wee can not acknowledge, to bee *A Commentarie written by the LORD'S owne Hand*, (as yee pretende) in approbation of your *Covenant*; vnlesse yee first clearlie shoue vs the *Text* or *Substance* of your *COVENANT*, to bee written in the *HOLIE SCRIPTURES*, in all poyntes there-of; especiallie in those poyntes, where-in yee and wee doe controvert, and which onelie, at this tyme, can bee pretended against vs, seeing we make opposition onelie in those poyntes. And wee wish heartlie, That leaving these *weake Notes of Trueth*, to the *Papistes*, chiefe Acclaymers of them, amongst Christians, (that wee speake no-thing of Alienis from Christianitie) yee would bee pleased to adhere, with vs, vnto the *HOLIE SCRIPTURES*, as the onelie sure and perfect *RULE of TRUE RELIGION*, and the Heauenlie Lampe, which *GOD* hath given vs, to shoue vs the Way of Trueth and Peace: Where-in the *GOD of Trueth and Peace* direct all our steppes, for *IESUS CHRIST* our *SAVIOUR*, who is our Peace: To *HIM* bee Glorie for ever: *Amen.*

IOHN FORBES OF CORSE, Doctor and
Professor of Divinitie in **ABERDENE**.
ROBERT BARON, Doctor and Professor of
Divinitie, and Minister in **ABERDENE**.
ALEXANDER SCROGIE, Mi-
nister at **OLD ABERDENE**, **D. D.**
WILLIAM LESLEY, **D. D.** and Principall
of the King's Colledge in **ABERDENE**,
IA: SIBBALD, Doctor of Divinitie,
and Minister at **ABERDENE**.
ALEXANDER ROSSE, Doctor of Divi-
nitie, and Minister at **ABERDENE**.

L L

Some Escapes in Printing.

Pag.	line	for	reade
7	23	because your Answers	because their Answers
8	17	Answeres	Argumentes
11	25	chap. 37	κεφ. με. cap. 37
ibid.	ibid	Novatus	Novatian (called their
13	31	discerned	decerned [Novatus]
16	14	reſicere, omneſq; etiam	reſicere. Omnes etiam
28	9	οδιν	οδιν
30	20	in the 33	in the 21
33	7	alleadged	allowed
ibid.	11	Conventions, ye meane	Conventions, fro their purpo
35	15	and that	that [sed ends, yemean
ibid.	laſt	Service-Booke	Service-Booke, and Canons
36	1	is diſcharged	are diſcharged
48	penult.	condemning	condemning of
52	30	contryvers	recommenders
59	4	enjoying	injoyning
ibid.	laſt	Conſilio	Conſilio
80	margin	Leg. 42	in Sexto. Reg. 42
89	11	had wee eot	had we not
98	26	our Propoſitions	our propoſition
99	11	of ſtanding	to ſtanding
100	6	Episcopie	Episcopacie
105	23	Monarchies	Monarchs
115	31	Lib. 9	Leg. 9
116	6	Clericis. Now	Clericis. Leg. 10. Now.
ibid.	12	puniatur hoc ipſo	puniatur. Hoc ipſo
117	4	cuſing	accuſing
119	1. &c.	Ἐρευνᾶν	Ἐρευνᾶν

